

THE PRACTICE OF PIETY:
Directing a Christian how to walke, that he may please God.
Amplified by the Author.
 Piety hath the Promise,
 1 TIM. 4. 8.

REMEMBER THE TIME. Eph. 5.

WATCH. Mat. 24.

RED SEA

Baptism

Exodus 17

Faith

Prayer

Fasting

Spirits

Flesh

JOSHUA

AMALEX

Printed by J. L. and G. M. and are to be sold in the
 signe of the black Beare in Pauls Church yard, 1676.



T
M



Gr
pro
hap
J
dri
far
wh
Hig
dire
Iof
ter
cob



TO
THE HIGH AND
MIGHTY PRINCE,
CHARLES, Prince
of Wales.



CHRIST JESUS,
the ^a PRINCE of
Princes, *blesse* your
Highnesse, with
length of daies, and
an increafe of all

Graces; which may make you truly
prosperous in this life, and eternally
happy in that which is to come.

Jonathan shot ^b three Arrowes, to
drive David further off from Sauls
fury: and this is the third Epistle
which I have written to draw your
Highnesse neerer to Gods favour, by
directing your heart to begin (like
Iosiah) in your ^c youth to seeke af-
ter the God of David, (and of Ia-
cob) your Father, Not but that I
A 2 know,

^a 1 Tim. 6
15.
Apo. 12. 13

^b 1 Sam. 20
10.

^c 2 Chro
4. 3.

The Epistle

*Qui mo-
net ut fa-
cias, quod
jam facis,
ipse wamen
do
Laudat,
et borta-
tu compro-
bat acta
suo.
2 Cor. 8.7*

*Mat. 13.1.
2 Tim. 2.
4.*

know, that your Highnesse doth this
 without mine admonition; but because
 I ^d would with the Apostle have
 you to abound in every Grace, in
 Faith and knowledge, and in all di-
 ligence, and in your love to Gods
 Service, and true Religion. Never
 was there more need of plaine and
 unfained Admonition: for the Co-
 micke, in that saying, seemes but to
 have prophesied of our times, Obse-
 quium amicos, veritas odium parit.
*And no marvell: seeing that we are
 falne into the dregs of Time, which
 being the last, must needs be the worst
 daies. And how can there be worse,
 seeing Vanity knowes not how to be
 vainer, nor wickednesse how to be
 more wicked? And whereas hereto-
 fore those have been counted most ho-
 ly, who have shewed themselves most
 zealous in their Religion; they are
 now reputed most discreet, who can
 make the least profession of their
 Faith. And that those are the last
 daies, appears evidently; because the
 Security of mens eternall state hath
 so overwhelmed (in Christ foretold*

Dedicatory.

it should) all sorts: that most who now
live, are become lovers of pleasures,
more than lovers of God; And of
those who pretend to love God, O
G O D! what sanctified heart can but
bleed, to behold how seldom they
come to prayers? how irreverently
they heare GODS Word? What
strangers they are at the Lords Ta-
ble? what assiduous spectators they
are at Stage-plays? where (being
Christians) they can sport themselves
to heare the Vassels of the ^c divell
scoffing Religion, and blasphemously
abusing phrases of holy Scripture on
their Stages, as familiarly as they use
their Tobacco Pipes in their bib-
bing-houses. So that he who would
now adavies seeke in most Christians
for the power, shall scarce almost find
the very shew of godlinesse. Never
was there more sinning, never lesse
remorse for sin. Never was the Judge
nearer to come, never was there so lit-
tle preparation for his coming. And
if the Bridegroom should now come,
how many (who think themselves
Ecclesiā, & Cathedrā pestilentiarū, lam. 4. 9.

c Exēptum
accidit
mulieris,
Domino
teste, quā
Theatrum
adiit, &
inde cum
Daporio
redijt. Ita-
que in ex-
orcismo cū
oneraretur
immundus
spiritus
quod ausum
est fidelem
aggredi:
constanter
& iustis-
sime quā
(inquit)
fecit: In
meo can-
inveni.
Tert de
spect. lib.
cap. 26.
Thertore
Tert in
cap. 6. cal-
the stage
Diaboli
Rev. 22. 10.

The Epistle.

Mat. 25. 8.

wise enough, and full of all knowledge) would be found foolish Virgins, without one drop of the Oyle of saving Faith in their Lamps? For the greatest Wisdom of most men in this age, consists in being wise, first, to deceive others, and in the end to deceive themselves.

And if sometimes some good Book haps into their hands: or some good motion commeth into their heads, whereby they are put in minde to consider the uncertainty of this life present; or how weake assurance they have of eternall life, if this were ended: and how they have some secret sinnes, for which they must needs repent here, or be punished for them in hel hereafter: Security then forthwith whispers the Hypocrite in the Eare, that though it be fit to thinke of these things, yet, It is not yet time; And that he is yet young enough (though he cannot but know, that many millions as young as himselfe are already in Hell, for want of timely repentance.) Presumption warranteth him in the other Eare;

Dedicatory.

Eare ; that he may have time here-
after at his leisure to repent : and
that howsoever others die, yet he is
farre enough from death, and there-
fore may boldly take yet a longer
time to enjoy his sweet pleasures,
and to increase his wealth & great-
nesse: And hereupon (like Salomons
luggard) he yeelds himselfe to a lit-
tle more sleep, a little more slum-
ber, a little more folding of the
hands to sleep in his former sinnes :
at last, Despaire (Securities ougly
Hand-maid) comes in unlooked
for, and shewes him his Honeglassse:
dolefully telling him, that his time is
past: and that nothing now remains
but to die and be damned. Let not
this seeme strange to any, for too
many have found it too true, and
more, without more grace, are like
to be thus soothed to their end ; and
in the end snared to their endlesse
perdition.

In my desire therefore of the com-
mon salvation; but especially of your
Highnesse everlasting welfare, I
have indeavoured to extract (out of

Jude 3.

The Epistle.

the Chaos of endlesse controversies)
the old practice of true Piety, which
flourished before these Controversies
were hatched: which my poore labours
(in a short while) come now forth a-
gain the 50. time, under the gracious
protection of your Highnesse favor:
and by their entertainement seeme
not to be altogether unwelcome to
the Church of Christ. If to be pious,
hath in all ages beene held the truest
honour: how much more honourable
is it, in so impious an age, to be the
true Patron and Pattern of Piety?
Piety made David, Salomon, Iehosa-
phat, Ezechias, Iosias, Zerubbabel,
Constantine, Theodosius, Edward the
sixth, Queene Elizabeth, Prince
Henry and other religious Princes
to be so honoured: that their names
(since their deaths) smell in the
Church of GOD like a precious
ointment and their remembrances,
sweet as hony in all mouthes, and
as Musick at a banquet of Wine:
when as the lips of others, who
have beene godlesse and irreligious
Princes, do rot and stinke in the
memo-

Eccl. 7. 1.

Eccl. 4. 21.

Dedicatory.

memory of Gods people. And what honour is it for great men to have great Titles on Earth; when God counts their Names unworthy to be * written in his Book of life in heaven?

* Luk. 10.

20.

Apo. 17. 8

It is Piety that embalmes a Prince his good name, and makes his face to shine before men, and glorifies his soule among Angels. For as Moses his face, by often talking with God, shined in the eyes of the people; so by frequent praying (which is our talking with God) and hearing the Word, (which is Gods speaking unto us) we shall be changed from glory to glory, by the Spirit of the Lord, to the Image of the Lord. And seeing this life is uncertain to all, (especially to Princes:) What argument is more fit, both for Princes and people to study, than that which teacheth sinfull man to deny himselfe by mortifying his corruption: that he may enjoy Christ, the Author of his salvation: To renounce these false and momentary pleasures of the world, that he may attaine to

Exod. 31.

29, 30.

1 Cor. 3.

15.

The Epistle.

the true and eternal joyes of Heaven: and to make them truly honourable before God in Piety, who are now onely honourable before men in vanity? What charges soever we spend in earthly vanities, for the most part, they either die before us, or wee shortly die after them: but what we spend like ^c Mary in the Practice of Piety, shall remaine our true memoriall for ever. For ^a Piety hath the promise of this life, and of that which shall never end. But ^x without Piety there is no internall comfort to be found in Conscience, nor externall peace to be looked for in the World, nor any internall happinesse to be hoped for in Heaven. How can Piety but promise to her selfe a zealous Patron of your Highnesse; being the sole Sonne and Heire of so gracious and great a Monarch: who is not onely the Defender of the Faith by Title: but also a Defender of the Faith in truth, as the Christian world hath taken notice by his learned confounding of Bellarmines over-spreading Heresies, and his

^c Mat. 16
13.

^a 1 Tim. 4
8.

^x Principi-
pium ad
salutem
sola satis
vera est
pietas, abs-
que illa ve-
ro nihil est
vel exerci-
tius vel Im-
peratoris
fortitudo,
vel appara-
tus reliquus
Zoro. Ec-
cles. Hist
lib. 9. c. 1

Dedicatory.

his suppressing, in the blade of Vortius Athean blasphemies? And how easie is it for your Highnesse to equall (if not exceed) all that were before you, in Grace and greatnesse; if you doe but set your heart to seeke and to serve God, considering how religiously your Highnesse hath bene educated by godly and virtuous Governors and Tutors: as also that you live in such a time, wherein Gods providence & the Kings religious care have placed over this Church (to the unspeakable comfort thereof) another venerable Jehojada, that doth good in our Israel both towards God and towards his House: of whom your Highnesse at all times, in all doubts, may learne the sincerity of Religion, for the Salvation of your inward Soule, and the wisest counsell for the direction of your outward state? And to excite you the rather, to the zealous Practice of divine Piety; often suppose with your selfe, that your Highnesse heares your religious Father James speaking unto you, as sometimes holy David spake to his Sonne

The Honorable Sir Robert Cary Knight, and the religious Lady Cary his Wife. Mr. Thomas Murray.

Sir James Fullerton.

The gracious Archbishop of Cant. G.

1 Chron.
18.9.

The Epistle, &c.

Sonne Salomon : And thou Charles my Son, know thou the God of thy Father, and serve him with a perfect heart, and with a willing mind : for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts : if thou seek him, he will be found of thee : but if thou forsake him, he will cast thee off for ever.

To helpe you the better to seeke and serve this God Almighty, who must be your chiefe Protectour in life, and only Comfort in death : I here once again, on my bended knees, offer my old wite new stamp, into your Highnesse hands : daily for your Highnesse, offering up unto the most High my humblest prayers : that as you grow in age and stature : so you may (like your master Christ) increase in wisdom and favour with God and all good men. This suit will I never cease : In all other matters I will ever rest,

*Your Highnesse humble Servant,
during life to be commanded,*

LEVVIS BAILY.



AD
CAROLVM
PRINCIPEM.

*Tolle malos, extolle Pios, cognosce Te ipsum :
Sacra tene, Paci consule, discce pati.*





TO THE DEVOUT
READER.

Had not purposed
to enlarge the last
Edition, save that
importunity of ma-
ny devoutly dispo-
sed, prevailed with
me, to add some points, and to amplify
other. To satisfie whose godly re-
quests, I have done my best endea-
vour, and withall finished all that I
intend in this argument. If thou shalt
hereby reape any more profit, give
God the more praise: and remember
him in thy prayers who hath vowed
both his life and his labours, to
further thy salvation as
his owne.

Farewell in the Lord
JESUS.

THE



THE CHIEFE CON-
TENTS OF THIS
BOOKE.



Plaine description of God, in
respect of his Essence, Persons,
and Attributes. so far as every
Christian should competently
endeavour to learne and know; with sundry
sweet observations and meditations there-
upon page 3

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to God in Christ 55

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not a few things worthy the reading and ob-
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THE
PRACTICE
OF PIETY,

Directing a Christian how
to walke, that he may
please G o d.



Ho ever thou art that
lookest into this *Book*,
never undertake to
read it; unlesse thou
first *resolvest* to be-
come from thy heart, an unfained
Practitioner of Piety. Yet reade it,
and that speedily, least before thou
hast read it over, God (by some un-
expected death) cut thee off, for
thine inveterate *Impiety*.

The

1 In glorifying God aright

1 In knowing

1 The Essence of God, and that, in respect of

1 The divers manner of being therein, which are three Persons :

1 Father.
2 Sonne.
3 Holy Ghost.

2 The Attributes thereof, which are either,

Nominalle or

1 Absolute,

2 Relative,

1 Simple-
ness.
2 Infinite-
ness.

1 Life.
2 Under-
standing.
3 Will.
4 Power.
5 Maicstie.

2 Thy owne selfe in respect of thy state of

1 Corruption.
2 Renovation.

1 By thy life, in dedicating thy selfe devoutly to serve him,

Ordinarily,

Extraordinarily, by

1 Privately in thine owne person

2 Publicly.

1 With thy family every day.
2 With the Church on the Sabbath day.

1 Fasting.
2 Feasting.

2 By thy death, in dying

1 In the Lord.
2 For the Lord.

Unlesse

Unless that a man doth truly know God, he neither can nor will worship him aright: for how can a man love him, whom he knoweth not? and who will worship him, whose help a man thinks he needeth not? and how shall a man seek remedy by Grace, who never understood his misery by Nature? Therefore (saith the ^a Apostle) He that cometh to God, must believe that God is, and that he is a rewarder of them that seek him.

And for as much as there can be no true Piety, without the knowledge of God; nor any good practice, without the knowledge of a mans owne selfe: we will therefore lay downe the knowledge of Gods Majesty, and Mans Misery, as the first and chiefest grounds of the Practice of Piety.

Tunc Deum
amare libet,
cum persua-
sum habemus
ipsum esse op-
timum maxi-
mum, ubique
presentem,
omnia in no-
bis efficien-
tem, cum eo
quo vivimus,
movemur, su-
mmus, Bucer. in
Psal. 119.
^a Heb. 11. 6.

Danda in-
primis opera
est, ut Deum
noverimus, quon-
iam saltem
esse volumus.
Quid nosse
si verissimum
nesciam?



A
PLAINE DESCRIPTION OF
the Essence and Attri-
butes of God, out of the holy
Scripture, so far forth as every
Christian must competently
know, and necessarily believe
that will be saved.



Although no creature
can define what God
is, because he is ^a in-
comprehensible, and
^b dwelling in inacces-
sible light: yet it hath pleased his
Majesty, to reveale himselfe in his
Word unto us, so far as our weak ca-
pacity can best conceive him. Thus:
God is that ^c one ^d spirituall and
^e infinitely ^f perfect ^g Essence, whose
being is ^h of himselfe eternally.

^a Ps. 143.

^b 1 Tim. 6
16.

^c Deut. 1. 4

& 4. 35. &

12. 9 & 6. 4

Isa. 45. 5, 6

7, 8.

1 Cor. 8. 4

Eph. 4. 5, 6

1 Tim. 5

4 Joh. 4. 24

1 Cor. 3. 17

1 King. 8. 17.

Ps. 147. 5

Deut. 22. 4.

Exo.

14. 1 Cor. 8. 6.

Act. 17. 25

Rom. 11. 36.

^f Deut. 22. 4. ^g Exo.

In

In the *Divine Essence*, we are to consider two things: First, the *divers* manner of being therein: Secondly, the *Attributes* thereof.

The *divers* manner of being therein, are called *Persons*.

A *Person* is a^k distinct *substance* of the whole *God-head*.

There are ^mthree *Divine Persons*; the *Father*, the *Sonne*, and the *Holy Ghost*: These three *Persons* are not three severall *substances*; but three distinct *substances*; or three *divers* manner of beings of ⁿ one and the same *substance*, and *Divine Essence*. So that a *Person* in the *God-head*, is an individuall *understanding*, and incommunicable *Substance*, living of it selfe, and not sustained by another.

In the *unity* of the *God-head*, there is a ^o *plurality*, which is not *accidentall*, (for *God* is a most pure *act*, and admits no accidents:) nor *essentiall*: (for *God* is one *Essence*

aut in singulis, & omnia in singulis, & singula in omnibus, & unum omnia, Aug. lib. 6. de Trin. c. ult. Gen. 1. 26 and 3. 22 and 11. 7. Isa. 6. 8.

1 Heb. 1. 3.

1 Joh. 1. 1.

& 5. 11.

37. & 14

16.

1 Col. 2. 6

Joh. 14. 9

^m Gen. 1.

26. 3. 22. &

11. 7.

Exo. 10. 2

Hos. 1. 4. 7

Isa 63. 9.

10.

Zach. 3. 2.

Hag. 2. 5.

6.

1 Joh. 5. 7

Mat. 3. 16.

17. & 28.

19.

Joh. 14. 26

1 Cor. 12.

13.

ⁿ *Singula*

only

* *Persona di-*
stincta di-
stinguatur
personali-
ter, sine
composi-
tiōe.
Deus est in-
divisus unus
in Trinitate,
& inconfusa
trinitas in uni-
tas, Iustin
in d. 116.

only) but * personally.

The persons in this one *Essence* are but three. In this *Mystery* there is *alius & alius*, another and another: but not *aliud & aliud*, another thing and another thing.

The *Divine Essence* in it selfe, is neither divided nor distinguished. But the three Persons in the *Divine Essence* are distinguished among themselves three manner of waies.

1. By their *Names*.
2. By their *Order*.
3. By their *Actions*.

1. *By their names thus.*

THE first Person is named the *Father*; first in respect of his *naturall Sonne Christ*; secondly, in respect of the *Elect*, his *adopted sons*, that is, those who being not his sons by *Nature*, are made his sons by *Grace*.

The second Person is named the *Sonne*, because he is *begotten* of his *Fathers substance or nature*:
 and

* *Mat. 23. 37.*
Mat. 1. 18.
1 Jo. 3. 16.
1 Jo. 3. 14. 15.

* *1 Jo. 1. 1.*
1 Jo. 1. 2.
1 Jo. 1. 3.

and he is called the *Word*: 1. Because the *conception* of a *word* in mans mind, is the neereſt thing, that in *ſome ſort* can ſhadow unto us the manner, how he is *eternally begotten* of his *Fathers ſubſtance*: and in this reſpect hee is alſo called the *Wiſedome of his Father*, *Pro. 8. 12.* Secondly, becauſe that by *him*, the Father hath from the beginning declared his will for our ſalvation: hence called *λόγος, quaſi λόγος*, the *Perſon ſpeaking* with, or by the Father. Thirdly, becauſe hee is the *chiefe argument* of all the *Word of God*; or that *Word*, whereof God ſpake when he promiſed the *blessed Seede* to the *Fathers* under the *Old Teſtament*.

The *third Perſon* is named the *Holy Ghoſt*, firſt, becauſe he is *ſpiritual* without a body: Secondly, becauſe he is *ſpired*, and as it were breathed from both the *Father* and the *Sonne*, that is, proceedeth from them both. And hee is

p. Reſp. ſup. 1.
Ioh. 1. 1. Sicut
mens cogi-
tando in ſe-
ſam refleſci-
tur, & λόγος
internum
gignit: ita
mens illa
eterna, qua
eſt Deus pa-
ter in ſeip-
ſam intelli-
gendo refleſcit
λόγος eterni
modo ineffa-
bilis generat:
Eſſentia exte-
rior λόγος,
λόγος internus
vix eſſigiet
quaſi oſtendit
eternum illi
λόγος inter-
num
eterni Patris
imago eſt, &
maieſtatis
character.
Heb. 1. 3.
9. Ioh. 1. 18.
Ierem. 23. 18.
1. Act. 10. 44.
Heb. 1. 9.
Luke 24. 49.
Ioh. 1. 49.
Act. 3. 32.
23. 29.
1. 1. 2. 69. 1. 10.

1. Cor. 13. 3. 1. 1. Ioh. 4. 14. 2. Cor. 3. 17. 1. Ioh. 10. 21, 22. Gal. 4. Ioh. 15. 16.

B called

1 Pet. 1. 15
 1 Cor. 9. 18
 1 The. 5. 23.
 1 Pet. 1. 1.

called *holy*, both because he is *holy* in his owne nature, and also the immediate *sanctifier* of all Gods *Elect* people.

2. By their Order Thus :

THE Persons of the God-head are either the *Father*, or those which are *of the Father*.

The *Father* is the *first Person* in the glorious *Trinity*, *having* neither his *being*, nor *beginning* of any other, but of himselfe; *begetting* his *Sonne*, and together with his *Sonne* sending forth the *Holy Ghost* from everlasting. The persons which are of the *Father*, are those, who in respect of their personall existence, have the whole divine *Essence* eternally communicated unto them from the *Father*. And those are either from the *Father* alone, as the *Sonne*, or from the *Father* and the *Sonne*, as the *Holy Ghost*.

The *Sonne* is the *second Person* in that glorious *Trinity*, and the *only begotten Sonne* of his *Father*, not by *Grace*, but by *nature*; ha-

ving

a Origo
 sentie in di-
 vinitis nulla
 est : origo
 personarum
 locum habet
 in filio. &
 spiritus san-
 ctus. Pater
 enim est
 prior filio,
 non tempo-
 re, sed ordine
 Alie.
 b Mat. 18. 19
 1 Jo. 5. 7.
 Ideo dicitur
 Pater &
 filius & Be-
 nedyctio.

ving his being of the Father alone, and the whole being of his Father, by an eternall, and incomprehensible generation: and with the Father, sendeth forth the Holy Ghost. In respect of his absolute Essence, he is of himselfe, but in respect of his Person, he is, by an eternall generation, of his Father. For the Essence doth not beget an Essence, but the person of the Father begetteth the person of the Sonne, and so he is God of God, and hath from his Father the beginning of his Person and Order, but not of Essence and Time.

The Holy Ghost is the third Person in the blessed Trinity, proceeding and sent forth equally from both the Father and the Sonne, by an eternall and incomprehensible spiration; For as the Sonne receiveth the whole divine Essence by generation; so the Holy Ghost receiveth it wholly by spiration,

d Filium Dei
 & λόγον
 ad essentiam
 absolutā, est
 quidem a se-
 ipso & atri-
 bus, sed ra-
 tione originis
 ināptione,
 sive esse per-
 sonali per
 eternam ge-
 nerationem
 a Patre ex-
 istit: ideoq;
 non est divi-
 nus.

Ioh. 6. 38. 19.

Ioh. 5. 19.

Mich. 5. 1.

Ioh. 1. 1.

e Psal. 2. 7.

Heb. 1. 3.

Aliud est
 habere Ef-
 fentiam di-
 vinam a se-
 ipso: & ha-
 bere essentiam
 divinam a
 seipso existē-
 tem: ratione
 enim relationis
 ad Patrem
 sola refertur
 Essentia, quia

est a seipso: hinc filius dicitur principatus, non essentia. Th. Sum. par. 9. 13. f. Ioh. 5. 26. Ioh. 16. 15. Therefore Rom. 8. 9. the Holy Ghost is called the Spirit of Christ. p. Spiritus S. a Patre & a Filio procedis, tanquam ab uno & eodem principio, in duabus tantum personis subsistente, non autem tanquam a duobus ac diversis principijs.

This Order betwixt the three persons appeares, in that the *Father* begetting, must in order be before the *Sonne* begotten; and the *Father* and *Sonne*, before the *Holy Ghost*, proceeding from both.

This Order serves to set forth unto us two things : first, the manner how the *Trinity* worketh in their externall actions : as that the *Father* worketh of himselfe, by the *Sonne* and the *Holy Ghost*; the *Sonne* from the *Father* by the *Holy Ghost*; the *Holy Ghost*, from the *Father* and the *Sonne*. Secondly, to distinguish the first and immediate beginning, from which those externall and common actions do flow. Hence it is that forasmuch as the *Father* is the fountaine & originall of the *Trinity*, the beginning of all externall working : the *Name of God* in relation, and the title of *Creator* in the *Creed*, are given in a speciall manner to the *Father*; our *Redemption* to the *Sonne*, and our *Sanctification* to the person of the *Holy Ghost*, as the immediate agents of those actions.

And

*Hinc Dei
nomen sepe
in scripturis
Patri
est iſſignatum.*

Joh. 14. 1.

Rom. 8. 3.

1 Cor. 8. 6.

1 Cor. 15.

26.

And this also is the cause, why the Son, as he is *Mediator*, referreth all things to the ^b *Father*, not to the *Holy Ghost*; and that the Scripture so often saith, that we are ^c reconciled to the *Father*.

This divine order or *Oeconomy* excepted, there is neither first nor last, neither *superiority* nor *inferiority* among the three persons, but for nature they are co-essentiall, for *Dignity* co-equal, for *Time* co-eternall.

The whole divine essence is in every one of the three persons; but it was incarnated & onely in the second Person of the *Word*, and not in the person of the *Father*, or of the *Holy Ghost*, for three reasons.

First, that God the *Father* might the rather set forth the greatnesse of his love to *Mankinde*; in giving his first and onely begotten Sonne, to be incarnated, and to suffer death for mans salvation.

Rom. 8. 12. & 3. 8. o. Hoc mirum factus semper mens cogitat, uno hoc est, ne dubita, credere parva salus. Mel. Ut qui erat in divinitate Dei filius, fieret in humanitate hominis filius, ne nomen filij ad alterum transferret, qui non esset aeterna natiuitate filius, Aug.

^b Mat. 11. 25, 26, 27.

Joh. 5. 19.

20, 21, 22,

23.

Joh. 11. 41.

42.

Joh. 22.

49.

^c 2. Cor. 3.

18, &c.

g. Incarnationis

verbi proprii

non Patri

nec Spiritui

Sancto nisi

et iudicant

et dant

totumque

compensum

Damas.

de ortho. fid.

c. 13. Imple-

vit carnem

Christi Pa-

ter & Spiritus

S. sed non

isectio, non

susceptione,

Aug. firm. 3.

de Temp.

Ioh. 3. 8.

Secondly, that he who was in his *Divinity* the Son of God, should be in his *Humanity* the Son of *Man*: lest the *name of Son* should passe unto another, who by his *eternall* nativity was not the *Son*.

Thirdly, because it was meetest that that *person* who is the *substantiall Image* of his eternall Father should restore in us the *spirituall Image* of God, which we had lost.

In the *Incarnation*, the *God-head* was not turned into the *Man-hood*, nor the *Manhood* into the *God-head*: but the *Godhead*, as it is the *second person*, or *Word* assumed unto it the *Manhood*, that is, the whole nature of *man*, body and soule; and all the naturall properties, and *infirmities* therof, *sin* excepted.

The *second Person* took not upon him the *person* of man, but the *Nature* of man. So that the humane nature hath no personall *subsistence* of its own, (for then there should be *two Persons* in Christ;) but it subsisteth in the *Word*, the *second Person*. For, as the soule and
body

*Congruius
filium assu-
mere huma-
nam naturā,
ut hac perso-
na, que est
substantialis
imago eter-
ni Patris, re-
stiteret ima-
ginem Dei
in nobis cor-
ruptam, A-
than.*

Heb. 2. 17, 18

Heb. 4. 15.

*2 Infirmi-
tes mere pri-
vationis, non
præcæ dispo-
sitionis.*

*Humana na-
tura est di-
distinctum
individuum
a naturæ di-
vine, nisi non
sit distincta
persona,
Reck. Syst.
Theol. lib. 1.
p. 119.*

body make but one Person of *man*; so the God-head and Man-hood make but one Person of *Christ*.

The two natures of the God-head and Manhood are so really united by a personall union, that as they can never be separated asunder, so are they not *confounded*; but remaine still distinguished by their severall and Essentiall properties, which they had before they were united. As for example, the infinitenesse of the Divine, is not communicated to the humane nature, nor the finitenes of the humane to the divine nature.

Yet by reason of this personall union, there is such a communion of the properties of both natures, that that which is proper to the one, is sometimes attributed to the other nature. As that God purchased the Church with his owne blood: And, that he will judge the World by that Man whom he hath appointed. Hence also it is, that though the Humanity of *Christ*, be a created, and therefore a finite and limited nature, and

Uniti Hypo-
statische De-
um & homi-
nem, nihil esse
aliud, quam
naturam hu-
manam non
habere pro-
priam exis-
tentiam, sed
assumptam
esse a verbo
eterno, ad
ipsam verbi
subsistentiam.
Bellar de
in carnat. l. 3.
c. 3.
y Salut &
distinctio
manentibus
proprietas
naturae cum
assumpta,
quam as-
sumpta.
Act. 26. 28.
Ad. 7. 31.

Dr. Field of
the Church,
Book 1. c 33
o Secundum
esse naturale
Christus non
est ubique.

p Secundum
esse personale
Christus est
ubique.

cannot be every where present, by
actuell position, or locall extension,
according to his ^o naturall being: yet
because it hath communicated unto
it the personall subsistence of the Son
of God, which is infinite, and with-
out limitation: and is so united with
God, that it is no where severed
from God; the body of Christ, in
respect of his ^p personall being, may
rightly be said to be every where.

3. The actions by which the three persons be distinguished.

THE actions are of two sorts;
either *Externall*, respecting the
creatures; and those are after a sort
common to every one of the three
Persons; or *Internall*, respecting the
persons onely amongst themselves,
and are altogether *incommunicable*.

The *Externall* and communica-
ble *Actions* of the three *Persons* are
these:

The creation of the world pecu-
liarly belonging to God the *Father*:
The redemption of the Church, to
God

In operibus
ad extra tres
personae
operantur
simul, scilicet
in ordine per-
sonarum in
operando.

God the Sonne: And the sanctification of the elect, to God the Holy Ghost. But because the ^a Father created, and still governeth the World by the Son in the Holy Ghost, therefore these externall actions are indifferently in ^b Scripture oftentimes ascribed to each of the three Persons, and therefore called *communicable*, and divided Actions.

The Internall and incommunicable Actions, or properties of the three Persons are these :

1. To beget ; and that belongeth only to the Father: who is neither made, created, nor begotten of any.

2. To be begotten; and that belongeth only to the Son, who is of the Father alone; not made, nor created, but begotten.

3. To proceed from both : and that belongeth only to the Holy Ghost, who is of the Father and the Son, neither made, created, nor begotten but proceeding.

So that when we say, that the Divine Essence is in the Father unbegotten : in the Sonne begotten :

^a Rom. 12.
^b As redemption, A.C. 20. 28. and sanctification, 1 Pet. 1. 2. to the Father: Creation, 1 Ioh. 3. and Sanctification, 1 Cor. 1. 2. to the Son: Creation, Psal. 33. 6. and Redemption, Eph. 2. 30. to the Holy Ghost, Ioyntly all to each: 1 Cor. 6. 11. Opera Trinitatis ad extra indistincta, ad intra distincta

Personæ no-
men, non est
aliquid ab
essentia ab-
stractum ac
separatum:
Paulus Theol.
disp. 2. per-
sona est ipsa
essentia divi-
na, contracta
ad certum &
peculiarem
subsistentiæ
modum. Zan-
chius, Perso-
na generis, &
generis.
Essentia nec
generis nec
speciei, sed
communica-
tio, Alsted.
a Quam u-
num cogito
minimè inco-
prehensibili
lucè invol-
vat, Nazian.

and in the Holy Ghost proceeding
we make not three Essences, but
only shew the diverse manners of
subsisting, by which the same most
simple, eternall and unbegotten Es-
sence subsisteth in each persón: name-
ly. that it is not in the Father by ge-
neration: that it is in the Son commu-
nicated from the Father by ge-
neration: and in the Holy Ghost com-
municated from both the Father and
the Son by proceeding.

These are incommunicable Acti-
ons; and do make, not an essentiall,
accidentall, or rationall, but a reall
distinction betwixt the three Per-
sons. So that he who is the Father
in the Trinity, is not the Son: He
who is the Sonne in the Trinity, is
not the Father: He who is the Holy
Ghost in the Trinity, is neither the
Son, nor the Father, but the Spirit,
proceeding from both; though,
there is but one and the same Essence
common to ^a all three. As ther-
fore we believe, that the Father is
God, the Sonne is God, and the Holy
Ghost is God: so we likewise be-
lieve

lieve that God is the Father, God is the Son, and God is the Holy Ghost: But by reason of this *reall* distinction, the person of the one, is not, nor never can be, the person of the other. The three Persons therefore of the God-head, do not differ from the Essence, but *formally*: but they differ *really* one from another, and so are distinguished by their *hypostaticall* proprieties. As the Father is God, begetting God the Son: the Son is God, begotten of God the Father; and the Holy Ghost is God, proceeding from both God the Father, and God the Son.

Hence it is, that the Scriptures use the name of God two manner of wayes: Either * *Essentially*, and then it signifieth the three Persons conjointly, or *personally*, and then by a *Synecdoche* it signifieth but one of the three Persons in the God-head. As the Father,

ut res à sui modū, nam in Deo non est res, & res, sed res & modus rei. & vnde hoc Nomen Dei essentialiter positum, non minus Patrem & Spiritum Sanctum, quam Patrem designat. d. vnde cum ait. Sacramentum hoc venerandum, non scrutandum, quomodo pluralitas sit in unitate, & unitas in pluralitate. Scrutari hoc temeritas est, crederi picta, nosse vera. vita aeterna Bern.

b. Quamvis persona cum diffinitione non sit unum idem, non tamen ab eo est omnino aliud. Diff. Person. non numero, quia sic in divinis foret quatuor unitates non re, quia essentia de personis predicatur, sed formaliter. Tu dices, siue ratione ratiocinante: Essentia divina non differt à personis, ut res à rebus, sed

d. Neque ad
 loquendum
 digni de Deo
 lingua suffi-
 ciat, neque ad
 percipiendum
 intellectus
 perveniat:
 magis ergo
 glorificatio
 est, ut
 Deum, quod
 ratio est, qui
 & intellectus
 transcendit,
 & cognitio
 non inquam
 superat.
 Cursus
 item a Heb.
 & De Deo
 loqui etiam
 vera pericu-
 losissimum
 est, Anob.
 & Lingua,
 mente, &
 cogitatione
 haurire, quo-
 tian de Deo
 firmamentum
 habeo, Naz.
 & Condescen-
 dit nomen De-
 i, ut nos con-
 surgamus ei,
 Aug. de
 Spec. 112.

1 Tim. 2. 3. or the Son, Act. 20. 28.

1 Tim. 3. 16. or the Holy Ghost, Act. 5. 4. 2 Cor. 6. 16.

And because the Divine Essence (common to all the three Persons) is but one, we call the same Unity. But because there be three distinct Persons in this one indivisible Essence, we call the same Trinity. So that this Unity in Trinity, and Trinity in Unity is a holy mystery, rather to be religiously adored by faith, then curiously searched by reason, further than God hath revealed in his Word.

Thus farre of the divers manner of being in the Divine Essence: now of the Attributes thereof,

Attributes are certain descriptions of the Divine Essence, delivered in the Scriptures, according to the weaknesse of our capacity, to help us the better to understand the nature of Gods Essence, and to discern it from all other Essences.

The

The *Attributes* of God are of two sorts, either *nominal* or *real*.

The *Nominal Attributes* are of three sorts: first, those which signify Gods *Essence*: secondly, the *Persons* in the *Essence*: thirdly, those which signify his *essential works*.

Of the first sort is the name. ^a *Je-
hovah*, or rather ^b *Hajah*, which signifieth *eternal being of himselfe*; in whom being without all beginning and end, all other beings both begin and end, *Isa. 42.8. Psal. 83. 18.*

God tels *Moses*, *Exod. 6.3.* that he was not knowne to *Abraham*, *Isaac*, and *Jacob*, by his name *Je Jehovah*. Not but that they knew this to be the name of God: (for they used it in all their Prayers) but because they lived not to see God effecting in deed, that which he promised them; in graciously delivering their seed out of *Egypt* and in giving them the *real possession of Canaans Land*, and so to be not only God *Almighty*, by whom all things were made; but also performing indeed to the chil-

^a *Exod. 19.3*
Ab Havaib
vel Hajah,
Effectus enim sua
Deum est a
seipso, et sic
sumus esse, et
omni alii,
Omnes huius
nominis li-
tera sunt
spirituales, et
denotatur
Deum esse
spiritum.
P. Mart. loc.
com. cap. 11.
P. Montan
de art. firm.
c. 1.
^b *Je Jehovah*
non habet
plurale, et
in scripturis
sola vero
Deo tribu-
tur.
Locus Exo 6.
1. Intelligen-
dus est de
gradibus di-
vinorum pu-
tefallorum.
Ger. loc. 3.
Nat. Del.

Ex usu
scripturae
res tunc
dicuntur
fieri, quan-
do sunt
manifestae.
Sic dici-
tur, Spiritus
Sanctus
non dum
erat, id est
non dum in
notum erat.
Alfred.

Lex Theol.
cap. 2.

Quod licet
scribere,
effari cur
non lice-
ret?

Theod. in
Epit.

Ens eter-
num aucto-
r.

Fons est,
unde omnes
virescunt.

children, that which he promised in his Word to the *Father*, which this name *Iehovah* especially signifieth. And for this cause, *Moses* calls God first *Iehovah*, when the *univer-
sal creation* had his absolute being, *Gen. 2. 4.* And this admirable name is graven on the *Decalogues* fore-
head, which was pronounced upon the *Israelites* deliverance, to be the *Rule of Righteousnesse*, after which they should serve their Deliverer in the promised Land.

This *Name* is so full of Divine Mysteries, that the *Jewes* hold it a sin to pronounce it: but if it be no sin to write it, why should it be unlawfull to pronounce it.

This Holy Name of God teacheth us:

First, what God is in himselfe, namely, an eternall being of himselfe.

Secondly, how he is unto others, because that from him all other Creatures have received their being.

Thirdly, that we may confidently believe his promises; for he

. is

is named *Iehovah*, not only in respect of *being*, and causing all things to be; but especially in respect of his *gracious promises*, which without faile he will fullfill in his appointed time and so causeth that to be, which was not before. And so this name is a *golden pledge* unto us, that because he hath *promised*, he will surely upon ^a our *Repentance* forgive us all our sins; at the time of death, ^b receive our *soules*; and in the *resurrection*, ^c raise up our *bodies* in glory to live everlasting.

The second name devoting Gods Essence, is *Ehejeh*; but once read, *Exod. 3. 14.* of the same root that *JEHOVAH*; and signifieth *I AM* or *I WILL BE*: for when *Moses* asked God by what name he should call him, God then named himselfe, *Chejeh Acher, Ebieh; I am that I am: or I will be that I will be*: signifying, that he is an eternal, unchangeable Being: For seeing every creature is temporary and mutable; no creature can say, *Ero quicquid, I will be that I will be.* This name in the

In promise
tion bus Ie-
bovab est
or.

^a Jsa. 55. 7

^b Joh. 12.

26.

Joh. 14.

2. 3

^c Job 6. 40

Joh 11. 5.

the New Testament is given to our Lord Christ, when he is called *Alpha and Omega, the beginning and the ending, which is, was, and which is to come, The Almighty, Apoc. 1.8.* For all time past and to come, is aye present before God. And to this name; Christ himself alludeth, *Iohn 8.58. Before Abraham was, I AM.*

This name should teach us likewise to have alwaies present in our minds our first creation, present corruption and future Glorification; and not content our selves with *I was* good, or *I will be* good, but to be good presently; that when ever God sends for us, he may find us prepared for him.

The third name is *Jah*, which as it comes of the same root, so is it the contract of *Iehovah*, and signifieth Lord, because he is the * beginning and Being of Beings. It is a * name for the most part ascribed unto God when some notable deliverance or benefit comes to passe according to his former promise: and

1. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

* Dem est
causa causa
rum & Est
entium.

* Ps 68. 19.

Psal 101. 18.

Psal 106. 1.

48.

Psal 115. 1.

&c.

Psal 112. 1.

&c.

PL 113. 19.

PL 115. 17.

18.

Psa 116. 19

Psa 118. 5. 14

Psal 35. 14

and therefore all creatures in heaven and earth, are commanded to celebrate and praise God in this Name *Iah*.

The fourth is *Kúe*, Lord, used often in the New Testament: for *κύριος* or *κύριος*, signifieth *I am*. Hence *κύριος* signifieth the first Essence of a thing, or authority. When it is absolutely given to God, it answereth to the Hebrew name *Iehovah*, and is so translated by the seventy Interpreters: for God is so a Lord, that he is of himselfe Lord of all. This Name should alwaies put us in remembrance to obey his Commandments, and to feare his Judgements, and submit our selves to his blessed will and pleasure, saying with *Eli*, *It is the Lord, let him doe what seemeth him good*, 1 Sam. 3. 18.

The fifth is *Θεός*, God, 600. times used in the New Testament: and of prophane Writers commonly. It is derived *αὐτὸν θεὸν θεῶν*, because hee runnes thorow, and compasseth all things: or *αὐτὸν θεὸν αἰδῶν*, which signifieth, to burne and kindle: for God

Junius in
Eironico.

a d'vma-
goc.
polan.
Synr Theod
1. 2. c. 6.
Mal. 1. 6.
Plato in
Galylo.
Hinc illud
Virgil. De-
um nam-
que ire per
omnes ter-
ras, & tra-
stus, que
maris,
Zanch.

*Deus est
lux.*

ἀπὸ τοῦ φωτός.

*Nomen E-
lohim est
personarū
trinitatis
synecdo-
chice dictū
est propter
Essentie
unitatem.*

*Alsted,
Quum
Elohim de
una perso-
na dicitur,
Synecdo-
chice dictū
est propter
Essentie
unitatem.
Junius.*

is *Light*, and the Authour both of *Heate, Light and Life*, in all Creatures, either immediately of himselfe, or mediately by secondary causes. This name is used either *improperly*, or *properly*. *Improperly* when it is given either *figuratively* to Magistrates, or *falsly* to Idols. But when it is properly and absolutely taken, it signifieth the *Eternal Essence* of God, being above all things, and through all things: giving life and light to all creatures, and preserving and governing them, in their wonderfull frame and order. *God seeth all in all places.* Let us therefore every where take heed what we do in his sight.

Thus far of the names which signifie Gods Essence.

The name which signifieth the *Persons* in the *Essence* is chiefly one *Elohim*.

Elohim signifieth the mighty *Judges*: it is a name of the plurall number to expresse the *Trinity* of *Persons* in *Unity* of *Essence*. And to this purpose the *Holy Ghost* beginneth the

the holy Bible with this plural name of God, joyned with a Verb of the singular number. as *Elohim Bara, Dix creavit, The mighty Gods, or all the three Persons in the Godhead created.* The *Jewes* also note in the verb *Bara*, consisting in the originall of three Letters, the mystery of the Trinity. By *β Beth, Ben, the Sonne*: by *ר Resh, Ruah, the Spirit*: By *א Aleph, Ab, the Father*. But this holy mystery is more clearly taught by *Moses, Gen. 3. 23. And Iehovah Elohim said; Behold the Man is become as one of Us. And Gen. 19. 24. Iehovah rained upon Sodom, and upon Gomorrah, brimstone and fire from Iehovah out of Heaven: that is, God the Son, from God the Father, Who hath committed all judgement unto the Son, Ioh. 5. 22. See Psa. 33. 6. Isa. 53. 9, 10.* The singular number of *Elohim* is *Eloah*, derived of *Alah*, he swore; because that in all waigh ty causes, when necessarily requir eth an oath to decide the truth, we are only to sweare by the Name of God, which is the great and

† The like you may reade, Deut. 6. 4. Iosh. 24. 19.

† Sic Marcus Arethusius in Smyrniensi Concilio sancte expostul, Socrat. Eccles. Hist. l. 2. c. 30.

and righteous Judge of Heaven and Earth.

This
place well
urged,
had grinde
d Arim
in peeces.

* Elobim
Keloschim
Hij Dij
santijpse

This Name *Eloah* is but seldome used, as *Abak* 3.3. *Iob* 4.9. *Iob* 12.4. and 15.8. 36.2. *Psalme* 18. verse 32. *Psalme* 114. verse 7. Once it hath a Noun plurall joyned to it, *Iob* 35.10. None saith, Where is *Eloah* Gofai, the Almighty my maker? to note the Mystery of the eternall Trinity. Many times also *Elohim* the plurall number, is joyned with a verbe singular, to expresse more emphatically this mystery, *Gen.* 35. 7. 2 *Sam.* 7. 3. * *Iosh.* 24. 19. *Ier.* 10.10. *Elohim* is also sometime Tropically given to Magistrates, because they are Gods Vicegerents, as to *Moses*, *Exod.* 7.1. *Iehovah* said unto *Moses*, I have made thee *Elohim* to *Pharaoh*, that is, I have appointed thee an Ambassador, to represent the Person of the true three-one God, and to deliver his message & will unto *Pharaoh*. As oft therefore as we read, or heare this name *Elohim*, it should put us in mind to consider, that in one divine Essence there

there are three distinct Persons, and that God is Jehovah Elobim,

Now follow the Names which signifie Gods Essentiall workes, which are these five especially.

1. **E**L, which is as much as the strong God, ^b and teacheth us, that God is not onely most strong, and fortitude it selfe, in his owne Essence: but also that it is he, that giveth all strength and power to all other Creatures. Therefore Christ is called, *Esa. 9. 6. El Gibbor, The strong, most mighty God.* Let not Gods children feare the power of enemies; for *El* our God is more strong then they.

2. **Shaddai,*** that is, *Omnipotent.* By this name, God usually styled himselfe to the Patriarches, *I am El Shaddai, The strong God, Almighty.* Because he is perfectly able to defend his servants from all evill: to blesse them with all spirituall and temporall blessings, and to performe all his promises which he

^b Hence Eli in Hebrew, as Mat. 27. 46. and Eli, in the Syriack, as Mar. 15. 34. doth signifie, my God. 2 Chro. 32. 8
* The 70 turns in margin; It is derived of *Dai*, sufficiency, and the Relative, & the same that *d'v'p'p'p'p'* or of *Shad*, a Dugget: because God feeds his children with sufficiency of all grace, as the loving mother the child, with the milke of her breasts.

hee hath made unto them for this life, and that which is to come. This name belong th *only* to the God-head, and to no creature, no, not to the *humanity of Christ*. This may teach us with the *Patriarchs* to put our whole confidence in God, and not to doubt of the true performance of his promises.

3. * *Adonai*, my Lord, this name, as the *Massorets* note is found 144 times in the Old Testament, *Analogically* it is given to Creatures, but *properly* it belongeth to God alone. It is used, *Malac. 1. 6* in the plural number, to note the mystery of the holy Trinity, If I be *Adonim*, *Lords*, where is my feare? *Adoni* the singular: *Adonim* the plural number. This name is given to *Christ*, *Dan. 9. 19*. Cause thy face to shine upon thy Sanctuary, that is desolate, for *Adoni* (the Lord *Christ*) his sake. The hearing of this holy name, may teach every man to obey Gods Commandements, to feare him alone, to suffer none besides him to raigne in his conscience, to lay hold by

* A name compounded of *Ad*, My, *Adon*, Lord, *Adon* derivatur ab *Eden*, passis, quia Deus est fundamentis & sustentator omnium creaturarum. Hinc *Adon*. Dominus, cui rei domestica curam habet, & ei tanquam columba inquititur. Quando de creatura usurpatur *Adonai*, est. Iod cum preterito sed de Creatore cum cametz. Ab *Adonai* manasse videtur *Eshui* coram. *Adona*.

(by a particular hand of faith) upon his Word and promise, and to challenge God in Christ to be his God, that he may say with *Thomas* *Thou art my Lord, and my God.*

4. Is *Helion*: that is, most High *Psa. 9. 2, Psa. 91. 9. & 92. 9. Dan 4. 17. 24. 25. 34. Acts 7. 48.* This name *Gabriel* giveth unto God; telling the Virgin *Mary*, that the child which should be borne of her, should be the Sonne of the most High: *Luk. 1. 32.* This teacheth, that God in his Essence and glory exceedeth infinitely all Creatures in Heaven and Earth. Secondly. that no man should be proud of any earthly honour or greatnesse. Thirdly, if we desire true dignity to labour to have communion with God in grace and glory.

5. *Abba*, a Syriacke name signifying *Father*, *Rom. 8. 15.* This is sometimes used *Essentially*, as in the Lords Prayer. Secondly, *Personally*, as *Mat. 11. 25.* For God is *Christ's* Father by nature, and *Christians* by adoption and grace. *Christ* is called
the

vide v. 11. 12.
So the Di-
vell stiled
Christ the
Sonne of
God the
most high,
Luk 8. 18.
For what is
earthly
greatnesse,
compared
to Gods
Highnes.

a Name
of Power
Of whose
Substance
the light
of the
Sunne is
but a shadow.

* Joh. 1. 9

the everlasting Father, *Isa. 9. 6.* because hee regenerates us under the New Testament. God is also called *a the Father of lights, 1am. 1. 17.* because God dwelleth in inaccessible light, *1 Tim. 6. 16.* and is the Author, not onely of the Sunnes light, but also of all the light, both of naturall reason, and supernaturall grace, *b which lightneth every man that cometh into the world.* This name teacheth us that all the gifts which wee receive from God, proceed from his meere Fatherly love. Secondly, that we should love him againe, as deare children. Thirdly, that wee may in all our needs and troubles, be bold to call upon him as a Father, for his helpe and succour. Thus should wee not heare of the sacred names of God, but we should thereby be put in minde of his goodnesse unto us and of our duties unto him. And then should we finde how comfortable a thing it is, to do every thing in the Name of God. A phrase usuall in every mans tongue: but the true comfort ther-

therof (through ignorance) known to few mens hearts.

It is a great *wisedome*, and unspeakable matter for the strengthening of a Christians *Faith*, to know how in the mediation of *Christ*, to invoke God by *such a name*, as wherby he hath manifested himselfe to be most willing, and best able to help and succour him in his present need or adversity. The *ardent desire* of knowing God, is the surest testimony of our love to God, and of Gods favour to us. *Because he hath set his love upon me, therefore will I deliver him; I will set him on high; because he hath knowne my name: he shall call upon me and I will answer him, &c.* And it is a great strengthening of faith with understanding to begin every action in the *name of God*.

Thus farre of the nominall Attributes.

The *reall Attributes* are of two sorts: either *absolute* or *relative*.

The *absolute Attributes* are such, which cannot in any sort agree to

C

any

Psal. 91. 14.
15.
Intelligentia
habetur ali-
quid simile
materie, ali-
quid simile
forme.
Solum Deus
simplex est
in quo nihil
in potentia,
sed in actu
completa, sum-
mus ipse purus,
primus, me-
dium, ultimus
actus.
Scal. Ex
erc. 6.
Sect. 2.
Just. Mar-
tyr. qu.
129. ad
Ortho-
doxos.

any creature, but to God alone.

These are two: *Simpleness* and *Infiniteness*.

Simpleness, is that wherby God is void of all composition, division, multiplication, accidents, or parts compounding, either sensible, or intelligible; so that whatever he is, he is the same essentially.

It hinders not Gods simpleness that he is three: because God is three, not by composition of parts, but by coexistence of Persons.

Infiniteness is that, wherby all things in God are void of all measure, limitation, and bounds, above and beneath, before and after.

From these two do necessarily flow 3 other absolute Attributes.

1. *Unmeasurableness*, or *ubiquity* wherby he is of infinite extension, filling heaven & earth, containing all places, and not contained of any space, place or bounds, and being nowhere absent, is every wher present.

a Intelligen-
tia, cum sit
entia alba ab
infinito Ente,
sua esse ne-
cessa est:
nam, duo in-
finita neque-
unt esse, ne-
que in natu-
ra, neque ex-
tra naturam.
Eodem. n. duo
principia
prima.

Scilicet. Exer.
33. Sect. 3.
1. Act. 9. 48.
Psal. 145.
Iob 11. 7.
&c.
2 Chron. 2.
5. 6.
Psal. 139. 5.
&c.
Ier. 23. 23.
24. Deus est
ubique non

ita ut in dimidia parte sit dimidius, aut tanquam in maiore parte maior
Dei pars sit, in minore minor, sed ubiq. totus, & in seipso totus est. Aug.
Deus est intellectualis Sphæra, cuius centrum est ubique, circumferen-
tia vero nusquam. Trism.

There

There are foure degrees of Gods presence: the first is *universall*, by which God is *repleisively*, every where, *inclusively*, no where.

Secondly, *Speciall*, by which God is said to be in *heaven*, because that * there his *Power*, *Wisdom* and *Goodnesse*, is in a more excellent manner scene and injoyed: as also because that usually he doth from thence powre forth his *blessings* and *judgements*.

Thirdly, *more speciall*, by which God ^b dwelleth in his *Saints*.

Fourthly, *most special*, and altogether singular, by which *the whole fulnes of the Godhead* dwelleth in *Christ* bodily.

2. *Unchangeableness*, wherby God is void of all change: both in respect of his ^d *Essence*, and ^e *Will*.

3. *Eternitie*, wherby God is without beginning of daies, or end of time; and without all bounds of ^f *procession* or *succession*.

* Psal. 19. 1.
Hof. 3. 21.

b 1 Cor. 3.
16. and 6. 19.
3 Cor. 6. 16.
c Col. 2. 8.
d Rom. 1.
23.
1sa. 40. 38.
Psal. 104.
27. &c.
e Apoc. 1. 8.
1 Sam. 15.
19.
Numb. 23.
19.
Mal. 3. 4.
Rom. 12. 29.
1am. 1. 18.
Parsistentia
cum deo
enunciatur,
non affectum
in Deo, sed
effectum Dei
in hominibus
significat,
Alled.

1sa. 44. 6. 1am. 5. 19. Dan. 6. 26. Heb. 1. 12. Apoc. 4. 8. *Creaturae
medam eterna sunt à posteriori: à priori solus Deus est æternum, Alled.*
ex. Theol. cap. 2.

Thus farre of the absolute Attributes; now of the Relative, or such which have reference to the Creatures.

Those are five.

1. Life. 2. Understanding.^o 3. Will.
4. Power. 5. Majesty.

1. **T**H E Life of God is that, by which, as by a most pure and perpetuall Act, he not only liveth of himselfe, but is also that ever and overflowing Fountaine of Life, from which all creatures derive their Lives: so as that in him they live, move, breathe, and have their being. And because only his Life differs not from his ^h Essence; therefore God is said only to have immortality, 1 Tim, 6. 16.

2. The Understanding, or knowledge of GOD, is that whereby (by one pure Act) he most per-

1 Act 17.

25, 28.

Act. 14.

15.

Psal. 42.

2.

Psal. 36.

19.

John 5.

26.

Heb. 3.

12.

^h Hence it is that as God is called of the Hebrewes *Eheie*, so likewise *Echeie*; and as of the Grecians, *ὁ ὢν*, so also *ὁ ζῶν*: and as of the Latines, *primum ens*, so also *primum vivens*: for to be, and to live, is all one and the same in God.

fectly

The Practice of Piety.

35

fectly i knoweth in himfelfe all things that ever were, are, or shall be: Yea, the thoughts and imaginations of mens hearts,

This Knowledge of God is either generall by which God knoweth simply all things eternally, the good by himfelfe, the evil by the good opposite to it; imposing to things contingent, the Lot of contingency, and to things necessary, the Law of necessity. And thus knowing all things in and of himfelfe, he is the cause of all the knowledge that is in all, both Men and Angels. Secondly, speciall, called the knowledge of Approbation, by which he particularly knoweth, & graciously acknowledgeth only his Elect for his owne.

^b Understanding also contains the Wisdom of God, by which he most wisely created all things of nothing in number, measure & weight, & still ruleth and disposeth them to serve his own most holy purpose & glory.

Keckerm Plavus idcirco dicitur habere potestatem etiam deus omnia creatura libere
non esse sap. Hence the Platonicks terme God e' q' o' w' all eyes
seeing all.

1 King. 8
39.
Pl. 44. 31.
Pl. 139. 1.
&c.
Jer. 17. 10
& 20. 12
Luk. 16.
15.
Act. 1. 24
Heb. 4. 12
Rom. 11.
33. & 16
17.

1 Tim. 2. 19
Mat. 7. 12.
b Intellectus
scientia &
sapientia in
Deo non di
stinguuntur
Tilen.
Nam sapien
tia in homi
ne est habitus
intellectus
impressus, quia
de Deo non
non debet, co
ius intellectus
est ipsa sa
pientia.

The *Will of God* is that, wherby of necessity he willeth *himselfe*, as the *soveraigne good*; and (by willing himselfe) willeth most ^d freely ^e all other good things, which are out of *himselfe*.

The *Will of God*, though in it selfe it be but *one*; as is his *Essence*, yet in respect of the diversity of objects and effects, it is called in the Scriptures by divers names: as,

1. *Love*, whereby is meant Gods eternall ^f *good Will*, wherby he ordaineth his Elect to be freely saved through Christ, and ^g bestoweth on them all *necessary* graces for this life, and that to come, ^h *taking pleasure* in their persons and services.

2. *Iustice* ⁱ is Gods *constant will*, wherby he ^k recompenseth men and Angels, according to their works:

1 Tim. 2. 5.

Rom. 9. 19.

Ephes. 1. 5.

d Deu 10.

bonitas fac

concordia con-

stituit.

Trism.

in 4 Dial.

Pim Hinc

Orpheus

Deum vocat

necessitatem,

ratione sc.

infa riorum,

quod omnia

ipfi parere

cogantur.

e Voluntas

Dei semper

impletur, aut

de nobis, aut

a nobis. De

nobis imple-

tur, sed sa-

tem non

implemur

cum quando

peccamus; a

nobis imple-

tur, quando

bonum faci-

mus, Aug.

Ench. c. 100.

Rom. 9. 11, 1.

Iam. 1. 21.

f 1 Ioh. 3. 1.

g Psal. 43. 7.

h Gen. 4. 4.

i Norma iusti-

tia divina est Dei voluntas. Quia enim vult, ideo est iustus; non quia

iustus, ideo vult. Eph. 1. 11. k Rom. 2. 5. l Thes. 1. 6, &c. m Tim.

4. 2. Deut. 7. 9, 10.

l punishing

- 1 punishing the impenitent according to their *deserts*, called the justice of his *wrath*: and ^mrewarding the faithfull, according to his promises, called the justice of his *Grace*.
3. *Mercy*, which is. ⁿ Gods *meere good will*, and ready affection to forgive a penitent sinner, notwithstanding all his sinnes, and ill *deserts*.
4. *Goodnesse*, ° whereby God willingly communiceth his good with his Creatures: and because hee communicates it *freely*, it is termed *grace*.
5. *Truth*, whereby P God wil- leth constantly those things which hee willeth: effe- cting and performing all

1 Deus prin-
cipium & finem & me-
dia verum
omnium te-
nent, recta-
que linea
incedens, &
vestigio ha-
bet dñs
divine legis
vindictam,
simul ut
quicquid
Sanctionum
eius præter-
missum est.
Aristot. lib
de mundo.
in Rom. 9.
13, 16.
Ezech. 16 &
n Psal. 103.
8, & c.
Tit. 1-4.
Semper in-
venies De-
um benigni-
orem quam
te culpabi-
liorem,
Bern. 11.
Bern. Vindi-
cta gladii

miseriordia oleo semper acuit. Niceph. lib. 17. cap. 1.
9. 16. Mat. 16 17. In creaturis multa inveniuntur bona. ergo Creator
multo magis est bonus. Item dñs, a dñs, ipsum bonum. p 1 of. 13. 14. Psal.
146. 6. Numb. 23. 19. Veritas est harmonia tum intellectus & verbum
cum rebus, tum etiam rerum ipsarum cum Ideis in mente divina, Ke-
kerm. Veritas Dei in verbo fidei Dei dicitur, quod certo fiat, quia a
ipso dicta sunt. Item constantia, quia sententiam non mutat., Polan.

things, which he hath spoken, in his appointed time.

6. *Patience*, whereby God willingly forbearth to punish the wicked, so long as it may stand with his Justice, and untill their sins be ripened.

*Ad panam tardus Deus est, ad premia velox;
Sed pensare solet ut graviore moram.*

7. *Holinesse*, whereby Gods nature is separated from all *prophanes*, and abhorreth all filthinesse: and so being wholly pure in himselfe, delighteth in the inward and outward *purity* and *chastity* of his servants, which he infuseth into them.

8. *Anger*, whereby is meant Gods most certaine and just *Will*, in chastening the *Elect*, and in revenging and punishing the *Reprobate*, for

1 a Pet. 3.

9.

Rom. 2. 4

Gen. 5. 16.

1 Pet. 1.

5.

1 Theff. 4.

3.

Heb. 12.

14.

Mar. 15. 9

Quia san-

ctus Dei, ad

cuius aspectu

sancti An-

geli oculos

pro sua re-

uerentia alii

volentes

clamare,

Sanctus,

Sanctus,

Sanctus,

Iehovah

rahaoth,

Isa. 6. 3. 1.

est aliud,

quam voluntas

puniendi,

Aug 15. de civit. Dei, cap. 15.

Ansel. lib. 7. cap. 6. Cur Deus Hom. Furor & ira in Deo, non

passionem mentis, sed ultionis acerbiam notam. Carth. in Apoc.

19.

Phil 10. 23, 29, 40, 41 Numb. 15. 11. Ira Dei non est aliud, quam voluntas puniendi, Aug 15. de civit. Dei, cap. 15. Ansel. lib. 7. cap. 6. Cur Deus Hom. Furor & ira in Deo, non passionem mentis, sed ultionis acerbiam notam. Carth. in Apoc.

the injuries they offer to him and his chosen: and when God wil punish with *rigour* and severity, then it is termed *wrath*, *temporall* to the Elect: *eternall* to the Reprobates.

4. The *Power* of God is that wherby he ^m can simply and freely do *whatsoever* he will, that is agreeable to his nature: and wherby, as he hath made, so he still *ruleth* Heaven and Earth, and all things therein. This Almighty power of God, is either *absolute*, by which he can will & do more than he willeth or doth *Mat. 2.9.* and *20.53.* *Rom. 9.18.* Or *actuell*, by which God doth indeed whatsoever he will and hindereth whatsoever he will not have done, *Ps. 115.3.*

5. *Majesty* is that by which God of his owne *absolute* and *free* authority ^o reigneth and ruleth, as *Lord* and *King* over all *Creatures*: visible and invisible: Having both the *right* and *propriety* in all things: as ^o *from whom*, and *for whom*, are

1 Cor. 11. 3
2 Thess. 1. 10.

m Gen. 37. 1.
Psa. 115. 3.
Mat. 11. 26
Eph. 1. 16.
Mat. 8. 2.
Dei potest
omnia que
contradicti.
orum non
implicant.
Aqu. 1. qu. 25.
art. 3. 4.
Omnipotencia
excludit
omnes def.
ectus, qui sunt
impotentia,
scilicet posse
mentiri, ma.
ri, peccare,
&c.

n 1 Chro. 29
11, 12.
2 Sam. 7. 21.
Apoc. 5. 12.
13.
o 1 Chro. 29
14.
Hinc Dei
dicitur,
d' u temp' t' m'

p Rom. 9. 15

Ioh. 4. 11.

Luk. 19. 27.

Psal. 2. 9.

Psal. 110. 1

Dem. off

Schaddai,

fuo d'om-

ne, non so-

lum quia ip-

se nihil desi-

derat. sed etiam

quia ni-

hil. in eo desi-

derari potest

Creaturas fa-

ctu perfectas

in suo quas-

que genere,

ergo ipse per-

fectissimus est

in se & per

se. Scilicet

Exer. 146.

Sect. 2.

Mark. 14.

61.

Act. 17. 25

Rom. 11.

35, 36.

1 Tim. 6.

15.

Ma. 25. 34

Iam. 1. 27

all things : as also such a plenitude of power, that he can pardon the offences of all whom he *will* have spared, and *subdue* all his *Enemies* ? whom he will have *plagued* and destroyed, without being bound to *render* to any Creature a reason of his doing : but making his owne most holy and just *will*, his onely most perfect and eternall *Law*.

From all these *Attributes* ariseth one which is Gods soveraigne blessednesse or perfection.

Blessednesse in that : perfect and unmeasurable possession of joy and glory, which God hath in himselfe for ever : and is the cause of all the blisse and perfection that every Creature enjoyeth in his measure.

There are other *Attributes* figuratively and improperly ascribed unto God, in the Holy Scriptures, as by an *Anthropomorphosis*, the members of a man, eyes, eares, nostrils, mouth, hands, feete, &c. or the senses and actions of man, as seeing, hearing,

ring, smelling, working, walking, striking &c. By an *Anthropopathea*, the affections, & passions of a man, as gladnesse, griefe, joy, sorrow, love, hatred, &c. or by an *Analogie*, as when he is named a *Lion*, a *Rock*, a *Tower*, a *Buckler*, &c. Whose signification every * *Commentary* will expresse.

Of all these Attributes, we must hold these generall Rules.

NO *Attribute* can sufficiently expresse the *Essence* of God, because it is infinite, and ineffable.

Whatsoever therefore is *spoken* of *G O D*, is not *G O D*; but serveth rather to helpe our weake understanding, to conceive in our reason, and to utter in our speech, the *Majesty* of his *Divine Nature*, so farre as hee hath vouchsafed to reveale himselfe unto us in his *Word*.

I. *All the Attributes* of God belong to every of the three *Persons*, as well as to the *Essence* it selfe, with

* See
Master
Wilson's
Dictionary of the
Bible most
profitable
for this
purpose.

*Attributa
omnia
propter
divinitatem
singulis dis-
tincte perso-
nis communia*

with the limitation of a Personall propriety. As the mercy of the Father is mercy begetting: the mercy of the Son is mercy begotten: the mercy of the Holy Ghost, is mercy proceeding and so of the rest.

3. The *Essentiall Attributes* of God, differ not from his *Essence*. Because they are so in the *Essence*, that they are the *very Essence* it self, * In God therefore there is nothing which is not either his *Essence* or *Person*.

4. The *Essentiall Attributes* of God, differ not *Essentially*, or really one from another, (because whatsoever is in God, is *one* most *simple Essence*, and one admits no division) but only in *our reason* and *understanding*, which being not able to know *Earthly things*, by one *simple Act*, without the help of many distinct *Acts*, must of necessity have the help of many distinct *Acts* to know the *Incomprehensible GOD*. Therefore (to speak properly) there are not in God *many Attributes*, but * *one only*, which

is

* 1. Deo
nihil est,
quod non
sit ipse
Deus,
Zanc.

* Omnia
in divinis
sunt unum,
ubi non ob
viat rela
tionis op
positio.

is nothing els but the *Divine Essence* it selfe, by what *Attribute* soever you call it. But in respect of our *reason*, they are said to be so many different *Attributes*. For our * *Understanding* conceives by the name of *mercy*, a thing differing from that which is called *Justice*. The *Essential Attributes* of *God* are not therefore really inseparate.

5. The *Essential Attributes* of *God* are not *parts* or *qualities* of the *Divine Essence*, nor a *Accidents* in the *Essence*, nor a *Subject*: but the very ^b *whole and intire Essence* of *God*. So that every such *Attribute* is not *aliud & aliud*, another and another thing, but one and the same thing. There are therefore no *Quantities* in *God*, by which he may be said to be *so much* and *so much*: nor *Qualities*, by which he may be said to be *such* and *such*: but ^c *whatsoever God is, he is such and the same* by his *Essence*. By this *Essence* he is

* *Attributa Dei omnia ita in ipso sunt, ut sint ipsum; ita insunt ut nihil antecedit, nihil subsequatur, sed ex collectione nostra (qua perquam umbratilis est) alia alijs prout animo comprehenduntur. Scaliger. Ex. 393 sect 6.*
^a *Qua de Deo dicuntur proprie, relatione ad creaturas, & sic secundum accidentem, non exprimunt mutationem in divina essentia, sed in creatura factam. Negantur ergo de Deo accidentia realia, non autem predicata accidentalia.*
^b *Omnia quae in Deo sunt, ita insunt, ut sint ipse Deus.*
^c *Essentia divina identificat sibi omnia quae sunt in divinis.* Biel. sup. 1. sen. d. 1. q. 3.

wise, and therefore *Wisdom* it selfe: by his *Essence* he is *Good*, and therefore *goodnesse* it selfe: by his *Essence* hee is *mercifull*, and therefore *mercy* it selfe: by his *Essence* he is *just*, and therefore *Iustice* it selfe, &c. In a word, God is *Great* without *Quantity*: *good*, *true*, and *just* without *Quality*: *mercifull* without *passion*: an act without *motion*: *every where* present, without *sight*: without *time*: the *first* and the *last*; the Lord of all Creatures, from whom all receive themselves and all the *good* they have; yet neither *needeth*, nor *receiveth* hee any increase of *goodnesse* or *happinesse* from any other.

This is the plaine description of God, so farre as he hath revealed himselfe to us in his *Word*.

This Doctrine (of all other) every true practitioner of *Piety*, must competently know, and necessarily believe for foure speciall uses.

I. That wee may *discerne* our true and onely God, from all false gods, and *Idols*: for the description of

Exhibet
omnia, ac
cipit nihil,
isum igitur
bonum,
est Deus
ipse semper
Trismeg.
Serm. 2.
lin.

of God, is properly a knowne onely to his *Church*, in whom he hath thus graciously manifested himselfe.

2. To possesse our hearts with a greater awe of his *Majesty*, whilest wee admire him for his simplenesse, and infinitenesse: adore him for his unmeasurablenesse, unchangeablenesse, and eternity: seeke wisdom from his understanding and knowledge: submit our selves to his blessed will and pleasure: love him, and his love, mercy, goodnesse, and patience: trust to his Word, because of his truth: feare him for his power, justice, and anger; reverence him for his holinesse, and praise him for his blessednesse and to depend all our life on him, who is the onely Author of our life, being, and all the good things we have.

3. To stirre us up to imitate the *Divine Spirit* in his holy Attributes: and to beare (in some measure) the Image of his *Wisdom*, *Love*, *Goodnesse*, *Iustice*, *Mercy*,
Truth,

4 Pla. 14
19, 28.
Jer. 10. 25

Truth, Patience, Zeale, and Anger, against sin, that we may be wise, loving, just, mercifull, true, patient and zealous as our God is.

4. Lastly, that we may in our Prayers and Meditations conceive aright of his Divine Majesty, and not according to those grosse and blasphemous imaginations, which naturally arise in mens braines: as when they conceive God to be like an old Man sitting in a chaire: and the blessed Trinity to be like that tripartite Idoll, which Papists have painted in their church-windowes.

When therefore thou art to pray unto God, let thine heart speake unto him, as that ^a eternal, ^b infinite, ^c Almighty, ^d holy, ^e wise, ^f just, ^g mercifull, ^h Spirit, and most ⁱ perfect, ^k indivisible Essence of three severall Persons, Father, Son, and Holy Ghost: who being ^l present in all places, ^m ruleth Heaven and Earth; ⁿ understandeth ^o all mens hearts, ^p knoweth all mens miseries; and is

^a Pl. 90. 2.

^b 1 King. 8.

17.

^c Ge. 17. 1.

Job 15. 25

^d Apo. 4. 8

& 15. 4.

^e Rom. 11.

33. & 16

17.

^f Ezek. 34.

6, 7.

Pl. 103. 11

& 145. 8,

9.

^g Deut. 32

4.

Gen 8. 25

Pl. 145. 17

^h Joh. 4. 34

ⁱ Deut. 32.

4.

^j 1 Joh. 5. 7

Mat. 2. 16

Mat. 28. 19

^k 2 Cor. 13

14.

^l 2 King. 8. 17.

^m Psal. 120. 1.

ⁿ Jer. 23. 13.

^o Isa. 48. 16,

^p 18. Dan. 4. 32.

^q 1 King. 8. 30

^r Jer. 17. 10.

^s Isa. 62. 16.

^t 1 King. 8. 17. ^u Psal. 120. 1. ^v Jer. 23. 13. ^w Isa. 48. 16,

^x 18. Dan. 4. 32. ^y 1 King. 8. 30 ^z Jer. 17. 10. ^{aa} Isa. 62. 16.

only

only able to bestow on us all graces which we want, and to deliver all penitent sinners, who with faithfull hearts seek (for Christs sake) his helpe out of all their afflictions and troubles whatsoever.

P 1 Sam.
10. 15.
Mat. 17.
18.

The ignorance of this true knowledge of God, makes many to make an Idoll of the true God, and is the only cause, why so many do profess all other parts of Gods worship and Religion, with so much irreverence and hypocroisie. Whereas if they did truly know God, they durst not but come to his holy service; and *comming*, serve him with *fear* and *reverence*: for so farre doth a man feare GOD, as he knoweth him; and then doth a man *truly know* GOD, when he joynes *practice* to *speculation*: And that is

First, when a man doth so acknowledge and celebrate Gods *Majesty*, as he hath revealed himselfe in his Word.

Secondly, when from the true and lively sense of Gods *Attributes*,

Psa. 34. 9.

1 Ioh. 2. 4.

butes there is bred in a mans heart
 a love, awe, and confidence in God
 for faith God himfelfe; If I be
 a Father where is my honour? If I be
 a Lord where is my feare? O taste
 and see, that the Lord is good! saith
 David. Hee that hath not by expe-
 rience tasted his goodnesse, knowes
 not how good hee is. Hee (saith
 Iohn) that saith he knoweth GOD
 and keepeth not his commandments,
 is a lyar, and the truth is not in him.
 So farre therefore as wee imitate
 GOD in his Goodnesse, Love, In-
 justice, Mercy, Patience, and other
 Attributes, so farre doe wee know
 him.

Thirdly, when with inward
 groanes, and the serious desires of
 our hearts, wee long to attaine to
 the perfect and plenary knowledge
 of his Majesty, in the life which is
 to come.

Lastly, this discovers how few
 there are, who doe truly know
 God; for no man knoweth God,
 but hee that loveth him, and how
 can a man choose but love him, be-
 ing

ing the *Soveraigne good*, if he know him? Seeing the nature of *G O D* is to enamour with the love of his goodnesse; And whosoever loveth any thing more than *G O D*, is not worthy of *G O D*; and such is every one, who settles the love and rest of his heart upon any thing besides *G O D*. If therefore thou dost believe that *G O D* is *Almighty*, why dost thou feare devils and enemies, and not confidently trust in *G O D*, and crave his help in all thy troubles and dangers? If thou believest that God is *infinite*, how darest thou provoke him to *anger*? If thou believest that *G O D* is *simple*, with what heart canst thou *dissemble*, and play the *Hypocrite*? If thou believest that *G O D* is the *Soveraigne good*, why is not thy heart more settled upon him, then on all *Worldly good*? If thou dost indeed believe that God is a *just Iudge*, how darest thou live so securely in sin without Repentance? If thou dost truly believe, that God is most *wise*, why dost

Rom. 8.
18.

* Si te ba-
beā solum
sanē rui
ardus
erher,
Tellus ru-
tasus dissi-
llatq; loco.
* Creatā
o unia per-
fectiūs
sunt in Deo
quā in
seipso. Di-
on. de di-
vin. cap 8.
* Ama u-
num illud
bonum in
quo omne
bonum est,
et sufficit.
Ansel. in
Pro. c. 25.

doest not thou refer the events of
crosses and disgraces unto him, who
knoweth how to turne all things to
the best, unto them that love him?
If thou art perswaded, that God is
true: Why dost thou doubt of
his promises? And if thou be-
lievest that GOD is Beauty and
* Perfection it selfe, why dost not
thou make it alone the chiefe end
of all thine affections and desires? for
if thou lovest beauty, he is most
faire: if thou desirest riches, he is
most wealthy: if thou seekest wise-
dome, he is most wise. Whatsoever
excellency thou hast scene in any
creature, it is nothing but a sparkle
of that, which is infinite * perfe-
ction in GOD: and when in
Heaven we shall have an immedi-
ate communion with GOD, we
shall have them all perfectly in
him communicated unto us. Briefly,
in all goodnesse he is all in all.
* Love that one good GOD; and
then shalt love him, in whom
all the good of goodnesse consi-
steth. He that would therefore
attain

attaine to the *saving knowledge* of God, must learne to know him by love. For God is love, and ^a the knowledge of the love of God passeth all knowledge. For all knowledge besides to know ^b how to love God, and to serve him onely, is nothing, upon Salomons credit, but vanity of vanities and vexation of spirit.

Kindle therefore, O my ^c Lady, nay rather, O my ^{*} Lord Charity, the love of thy selfe, in my soule especially seeing it was thy good pleasure that being ^d reconciled by the blood of Christ, I should be brought to the knowledge of thy grace, to the Communion of thy glory, wherein onely consists my *soveraigne good* and happinesse for ever.

Thus, by the light of his *owne word*, we have seene the *back parts* of JEHOVAH Elohim, the eternall Trinity, whom to believe, is saving faith and verity: and unto whom from all Creatures in Heaven and Earth, be all praise, dominion, and glory for ever, Amen.

Thus

a Eph. 3.
19.
1 Joh. 4.
b Kemp.
de Im.
Christ. 1.

c Eccl. 12.
17.
* Domina,
immo Do-
minum
Charitas,
Bern.
d Rom. 5.
9, 10.
Joh. 17. 3
22.
1 Cor. 13.
8.

*Thus far of the knowledge of God.
Now of the knowledge of a Mans self.
And first of the state of his misery
and corruption without renovation
by Christ.*

*Meditations of the misery of a man
not reconciled to God in Christ.*

*Damnatu
antequam
natus. Aug.*



Wretched man, where
shal I begin to describe
thine endlesse misery I
who art condemned as
soone as conceived: and
adjudged to eternall death, before
thou wast borne to a temporall life.
A beginning indeed I find, but no
end of thy miseries. For when *Adam*
and *Eve*, being created after Gods
owne *Image*, and placed in Para-
dise, that they and their Poster-
ity might live in a blessed state of
life immortall, having Dominion
of all earthly creatures, and only
restrained from the fruit of one
tree, as a signe of their subjection
to the Almighty Creator; though
God

God forbid them this one small thing under the penalty of eternall death; yet they believed the *divels* word before the *Word of God*; making God (as much as in them lay) a *liar*. And so being *unthankfull* for all the benefits which God bestowed on them, they became *male-content* with their present state, as if God had dealt *enviously* or *niggardly* with them: and believed that the *divell* would make them partakers of far more glorious things thē ever God had bestowed upon them; & in their pride they fell into *high treason* against the *most High*, and disdainig to be Gods subjects, they affected blasphemously to be *gods themselves*, equals unto God. Hence, til they repented (loosing *Gods Image*) they became like unto the *divel*: & so all their posterity, as a *traiterous* brood (whilst they remaine impenitent like thee) are subject in this life to all *curse & miseries*, and in the life to come, to the *everlasting fire* prepared for the *divell* and his *angels*.

Lay

Lay then aside for a while *doing vanities*, and take the view with me of thy *dolefull miseries*: which duly surveyed, I doubt not, but that thou wilt conclude, that it is farre better, never to have *Natures being*, then not to be by *Grace a practitioner of Religious Piety*.

Consider therefore thy misery;

1. In thy *life*.
2. In thy *death*.
3. After *death*.

In thy life.

1. The miseries accompanying thy *body*.
2. The miseries which deform thy *soule*.

In thy death, miseries which shall oppresse thy body and soule.

After death, the miseries which overwhelm both body and soul together in hell.

And first, let us take a view of those miseries which accompany thy body according to the *four ages of thy life*.

1. *Infancy*.

2. *Youth*

2. *Youth.*

3. *Manhood.*

4. *Old age.*

Meditations of the miseries

of Infancy.

WHat wast thou being an Infant, but a brute, having the shape of a man? Was not thy body conceived in the heat of lust, the secret of shame, and stain of original sin? And thus wast thou cast naked upon the Earth, all imbrowed in the cloud of filthiness, (althy indeed, when the Son of GOD, who disdained not to take on him mans nature, and the infirmities therof: yet thought it unbecoming his Holiness, to be conceived after the filthy manner of mans conception.) So that thy mother was ashamed to let thee know the manner therof: What came then hast thou to boast of thy *birth*, which was a *curst* paine to thy mother, and to thy self the entrance into a troublesome life? the

D

great

greatnesse of which miseries, because thou couldst not utter in words, thou diddest expresse (as well as thou couldst) in weeping teares.

2. *Meditations of the miseries of Youth.*

WHat is Youth, but an untemed Beast, all whose actions are rash and rude, not capable of good counsell, when it is given, and *Ape-like*, delighting in nothing but toys and babies. Therefore thou no sooner beganst to have a little strength and discretion, but forthwith thou wast kept under the rod, and feare of Parents and Masters: as if thou hadst bin borne to live under the discipline of others, rather than at the disposition of thine owne will. No tired horse was ever more willing to be rid of his burthen, than thou wast to get out of the servile state of this bondage. A state not worthy the description.

3. *Meditations of the miseries of
Manhood.*

WHat is mans estate, but a
Sea, wherein (as waves)
one trouble ariseth in the neck of
another; the latter worse than the
former? No sooner didst thou en-
ter into the *affaires* of this world,
but thou wast inwrapped about
with a cloud of miseries. The *Flesh*
provokes thee to lust, the *World*
allures thee to pleasures, and the
Divell tempts thee to all kind of
sins; feares of enemies affright
thee, suits in Law do vex thee,
wrongs of ill Neighbours do op-
presse thee, cares for wife and chil-
dren do consume thee, and dis-
quietnesse twixt open foes and false
friends, do in a manner confound
thee; Sinne stings thee within; Sa-
tan laies snares before thee; Con-
science of sins past, doggeth be-
hind thee. Now adversity on the
left hand frets thee, anon prosperity
on thy right hand flatters thee;
over thy head Gods vengeance due

to thy sin, is ready to fall upon thee: And under thy feet *Hells mouth* is ready to swallow thee up. And in this miserable estate whether wilt thou go for rest and comfort? the house is full of cares; the field full of toyle; the Countrey of rudenesse; the City of factions; the Court of Envy, the Church of Sects, the Sea of Pirates, the Land of Robbers. Or in what state wilt thou live, seeing wealth is envied, and poverty condemned; Wit is distrustful, and simplicity is derided; Superstition is mocked, and Religion is suspected; Vice is advanced, and Virtue is disgraced. O with what a body of sinne art thou compassed about in a world of Wickednesse? What are thine Eyes, but Windows, to behold vanities? What are thine Eares, but flood-gates to let in the streams of iniquity? What are thy senses, but matches to give fire to thy lusts? What is thine Heart, but the anvil, wheron Satan hath forged the ugly shape of all lewd affections? Art thou nobly de-

descended? thou must put thy selfe
in perill of *ferraine warres*, to get
the reputation of *earshly honor*, oft-
times hazard thy *life* in a desperate
combat, to avoid the asperision of
a Coward, Art thou borne in *meane*
estate? Lord! What pains and
drudgery must thou indure at *home*
and *abroa*, to get maintenance? and
all perhaps scarce sufficient to serve
thy necessity; and when (after
much service and labour) a man
hath got something; how little cer-
tainty is there in that which is got-
ten? Seeing thou seest by daily ex-
perience, that he who was *rich* ye-
sterday, is to day a *begger*: he that
yesterday was in *health*, to day is
sicke: he that yesterday was *merry*
and *laughed*, hath cause to day to
mourne and *weepe*; he that yesterday
was in *favour*, to day is in *disgrace*:
and he who yesterday was *alive*, to
day is *dead*: and thou knowest not
how soone, nor in *what manner* thou
shalt die thy self. And who can
enumerate the *losses*, *crosses*, *griefes*,
disgraces, *sicknesses*, and *calamities*

which are incident to sinfull man?
To speak nothing of the death of
friends & children, which oft-times
seems to be unto us far more bitter
than present death it self.

*Meditations of the misery
of Old-age.*

WHat is *Old-age*, but the re-
ceptacle of all *maladies*?
For if thy lot be to draw thy daies
to a long *dase*, in comes old bald-
headed age; stooping under *dotage*,
with his *wrinkled face*, *rotten teeth*
and *stinking breath*: *Toastie* with
Choler, *withered* with *drynesse*,
dimmed with *blindnes*, *absurded* with
deafenesse, *overwhelmed* with *sicknes*,
and *bowed together* with *weakenesse*,
having no use of any sense, but of
the sense of pain; which so rack-
keth every member of his body, that
it never easeth him of grief, till it
hath thrown him down to his
grave.

Thus far of the *miseries* which
accompany the body. Now of the
miseries

miseries which accompany chiefly the soule in this life.

Meditations of the misery of the soule in this life.

THE misery of thy soule will more evidently appeare, if thou wilt consider,

1. The *Felicity* she hath lost.

2. The *Misery* which she hath pulled upon her self by sin.

1. The *Felicity* lost, was first the fruition of the *Image of God*, whereby the soule was like unto God in *knowledge*, enabling her perfectly to understand the *revealed will of God*. Secondly, *true holinesse*, by which she was free from all *profane error*. Thirdly, *Righteousnesse*, whereby she was able to incline all her naturall powers, and to frame up rightly all her actions, proceeding from those powers. With the losse of this *divine Image* she lost the *Love of God*, and the blessed communion

2 Col. 3. 10
Rom 12.

which she had with his Majesty: wherein consisteth her *life* and *happines*. If the losse of *earthly riches* vex thee so much, how should not the losse of this *divine treasure* perplex thee much more?

2. The misery which she pul-
led upon her selfe, consists in two
things:

1. *Sinfullnesse.*

2. *Cursednesse.*

1. *Sinfullnes* is an universall cor-
ruption, both of her *Nature* and
Actions: for her *Nature* is infe-
cted with a *prone*nesse to every sin
continually, the *Mind* is stuffed
with *vanity*, the *Understanding* is
darkned with *ignorance*, the *Will*
affecteth nothing but vile and *vain*
things: All her *Actions* are *evill*.
Yea, this deformity is so *violent*,
that oftentimes in the regenerate
soule, the *Appetite* will not obey
the government of *Reason*, and the
Will wandreth after, and yeelds
consent to sinfull motions. How
great then is the violence of the
Appetite and *Will* in the *Reprobate*

a Eph. 2. 2

Gen. 6. 5

b Rom. 1. 2

2.

Eph. 4. 17

c 1 Cor. 2.

14.

d Phil. 2. 3

Rom 3. 12

Rom 7. 10

oule

soule, which still remains in her naturall corruption? Hence it is, that thy wretched Soule is so deformed with sin, defiled with lust, polluted with filthinesse, outraged with passions, overcarried with affections, pining with Envy, overcharged with Gluttony, surtettered with Drunkennesse, boyling with Revenge, transported with Rage, & the glorious Image of God transformed to the ougly shape of the Divell, so far as it once & repented the Lord, that ever be made man.

From the former flowes the other parts of the Soules miseries, called *cursednes*, whereof there are two degrees.

1. In part.

2. In the fullnesse thereof.

1. *Cursednes in part* is that which is inflicted upon the soule in life and death, and is common to her with the body.

The *Cursednesse* of the soule in life is the wrath of God, which lieth upon such a creature so far, as that all things, not only calamities, but

D 5

also

f Joh. 8. 44

g Gen. 6. 6

^a Deut. 27

26.

Gal. 3. 10

Pl. 119. 11

1 Rom. 2. 4
5
Jer. 28. 13
1^a Isa. 28. 13
1 Gen. 3. 8
10 & 4. 14
Heb. 2. 15
1^a Rom. 1
21, 24, 26
1^a Eph. 2. 3
Col. 1. 15.

also very ¹ blessings and ^k graces turn to ruine. ¹ *Terrour of Conscience* drives him from God and his service, that he dares not come to his presence and ordinances: but it is ^m given up to the ⁿ slavery of Satan, and to his own *lusts*, and vile *affecti-
ons*.

This is the *curfednesse* of the Soule in *life*: Now follows the *curfednesse* of the Soule and Body in *death*.

*Meditations of the misery of the body
and soule in death.*

After that the *aged man* hath conflicted with long sickness, and having indured the brunt of paine should now expect some ease: In comes *Death* (natures slaughter-man, Gods curse, & Hells Purveyor) and looks the *Old-man* grim and black in the face: and neither pitying his age, nor regarding his long-indured dolours, will not be hired to *forbear* either for silver or gold: nay he will not take to spare his life,

skin for skin, and all that the old man
hath: but batters all the principall
parts of his body, & arrests him to
appeare before the terrible Judge.
And as thinking that the Old-man
will not dispatch to go vvith him
fast enough: Lord how many darts
of calamities doth he shoot through
him, *stitches, acbes, cramps, fevers,*
obstructions, rheumes, flegme, collick,
stone, winds, &c.

O what a ghastly sight it is, to
see him than in his bed, (vvhen
Death hath given him his mortall
vround! What a cold sweat over-
runs all his body? What a trem-
bling possesseth all his members?
The head shooteth, the face waxeth
pale, the nose black, the neather jaw-
bone hangeth down, the Eye-strings
break, the tongue faltereth, the breath
shortneth and smelleth earthly, the
throat rattleth, and at every gaspe the
Heart-strings are ready to break a-
sunder.

Now the miserable soul sensibly
perceiveth her Earthly body to
begin to die: For as towards the
dissolu-

dissolution of the universall frame
 of the great world, the *Sonne* shall
 be turned into darkness, the
Moon into blood, and the *Stars*
 shall fall from heaven, the *Ayre* shall
 be full of stormes, and flashing
Meteors, the *Earth* shall tremble,
 and the *Sea* shall roare, and mens
 hearts shall faile for feare, ex-
 pecting the end of such sorrowfull
 beginnings: So towards the disso-
 lution of man, (which is the litle
 world) his *Eyes* which are as the
Sonne and *Moon*, lose their light
 and see nothing but blood-guili-
 nesse of sin; the rest of the *Senses*,
 as lesser *Stars*, do one after ano-
 ther faile and fall: His *Mind*, *Rea-*
son, and *Memory*, as heavenly powers
 of his soule are shaken with fearful
 stormes of despairs, and fierce flash-
 ings of *Hell-fire*; his Earthly body
 begins to shake and tremble, and the
humors like an overflowing *Sea*,
 roare and rattle in his throat stil ex-
 pecting the wofull end of these
 dreadfull beginnings,

Whilst he is thus summoned to

appeare at the great *Assizes* of Gods
Judgement, behold, a *Quarter-Sessi-*
ons, & *Jayle-delivery* : held with-
in himselfe : Where *Reason* sits as
Judge, the *Devill* puts in a *bill* of in-
diteiment, as large as that *Book* of
Zachary ; wherein is alleadged all
thy *evill deeds*, that ever thou hast
committed, and al the *good deeds* that
ever thou hast omitted; and all the
curses and *judgements* that are due
to every sin. Thine own *conscience*
shall accuse thee, and thy *Memory*
shall give bitter *evidence*, and *Death*
stands at the *Barre* ready as a cruell
Executioner to dispatch thee. If thou
shalt thus condemne thy selfe, how
shalt thou escape the just condem-
nation of God, who knows all thy
misdeeds better than thy selfe?
Faine wouldest thou put out of thy
mind, the remembrance of thy wic-
ked deeds, that trouble thee ; but
they flow fasten into thy remem-
brance; & they will not be put away,
but cry unto thee, *We are by works,*
and we will follow thee. And whilst
thy soule is thus within, out of peace
and

Zach. 5. 2
Eze. 2. 10.

Joh. 3. 20

Luk. 12. 20

and order; thy children, wife and friends, trouble thee as fast, to have thee put thy goods in order; some crying, some craving, some pitying, some chearing; all like *Fleish-fliers*, helping to make thy sorrows more sorrowfull. Now the Devils, who are come from hell to fetch away thy soule, begin to appeare to her; and wait, as soone as she comes forth to take her, & carry her away. Stay she would within, but that she feels the body begin by degrees to die; and ready like a ruinous house to fall upon her head. Fearfull she is to come forth, because of those Hell-hounds, which wait for her coming. O, she that spent so many daies and nights in vain and idle pastimes, would now give the whole world, if she had it, for one hours delay, that she might have space to repent and reconcile her selfe unto God: But it cannot be, because her Body which joynd with her in the actions of sin, is altogether now unfit to joyn vvith her in the exercise of Repentance: and

and repentance must be of the whole
man.

Now she seeth that all her pleasure
are gon, as if they had never
bin: And that but only torments
remain, which never shall have end
of being. Who can sufficiently ex-
presse her remorse for her sins past,
her anguish for her present misery,
and her terror for her torments to
come.

In this extremity, she looks
every vvhere for help, and she finds
her self every vvay helplasse. Thus in
her greatest misery (desirous to heare
the least word of comfort) she di-
rects this or the like speech unto her
Eyes: O Eyes vvho in times past
were so quick sighted, can ye spie
no comfort, nor any way how I
might escape this dreadful danger?
But the eye strings are broken, they
cannot see the candle that burneth
before him: nor discern whether it
be day or night.

The Soule (finding no comfort in
the Eyes) speaks to the Eares: O
Eares vvho were wont to recreate
your

Prosopa.
paja.

your selves, with hearing new pleasant discourses, and Musicks sweetest harmony: can you heare any *news* or *tydings* of the least comfort for me? The *Eares* are either so *deafe*, that they cannot heare at all, or the sense of *hearing* is grown so weak, that it cannot induce to heare his dearest friends to *speake*. And why should *those eares* heare any *tydings* of joy in *Death*, who could never abide to heare the *glad tydings* of the *Gospel* in his *life*? The *Eare* can minister no comfort.

Then she intimates her griefe unto the *Tongue*. O *Tongue*, who wast wont to *brag* it out with the *bravest*, where are now thy bigg & daring words? now (in my greatest need) canst thou *speake* nothing in my *defence*? Canst thou neither *dawnt* these *Enemies* with *threatning words*, nor *intreat* them with *faire speeches*? Alas, the *Tongue* two daies ago lay *speechlesse*: it cannot in his greatest extremity, either call for a *little drink*, or desire a friend.

friend to *take away* with his finger the *flegme*, that is ready to *choke him*.

Finding here no hope of help, she speaks unto the *Feet*. Where are ye, *O feet*, which sometime were so nimble in *running*, can you *carry* me now where out of this dangerous place? The *feet* are *stone-dead* already: If they be not *stirred*, they cannot *stir*.

Then she directs her speech unto her *hands*: *O hands*, who have bin so often approved for manhood in peace and warre, and wherewith I have so often defended my *selfe*, and offended my *face*; never had I more need than now. *Death* looks me grim in the face, and kills me: *Hellish fiends* wait about my bed to *devoure* me: Help now, or I perish for ever. Alas, the *hands* are so weak, and do so tremble that they cannot reach to the *mouth* a *spoonfull* of supping to relieve languishing nature.

The wretched soule seeing her selfe thus desolate, and altogether destitute of friends, help and comfort,

The
dolefull
lamentati-
on of the
Reprobate
soule at
the point
of death.
2 Sam. 22. 5

fort; and knowing that *within an
houre* she must be in everlasting
paine, retires her self to the heart
(vvhich of all members is *primarius
viuentis, and ultimus moriens*) from
whence she makes this dolefull la-
mentation with her self:

O miserable creature, that I am!
*How do the Sorrowes of death com-
passe me! How do the floods of Belia-
make me afraid!* Now have, in-
deed, the snares both of the *first* and
second death overtaken me at once.
O how suddenly hath *Death* stolne
upon me with insensible degrees.
Like the *Sarac* which the *Eye* per-
ceives not to moove, though it be
most swift of motion. How doth
Death wreak on me his spite,
without pity! The God of mercy
hath utterly forsaken me: and the
Diuell who knowes no mercy, waits
for to take me. How often have
I bin warned of this dolefull day,
by the faithfull *Preachers of Gods
word*, and I made but a jest therat.
What profit have I now of all my
pride, fine house, and brave apparel!
What?

What's become of the *sweet* relish
of all my *delicious* fare? All the
worldly goods which I so *carefully*
gathered, would I now give for a
good *Conscience*, which I so *care-*
lessly neglected. And what joy re-
mains now of all my former *flesh-*
ly pleasures, vvhetherin I placed my
chiefe delight? Those *foolish* plea-
sures vvhere but *deceitfull* dreames,
and now they are past like *vanish-*
ing shadows; but to think of those
eternall paines, vvvhich I must in-
dure for those short pleasures, pains
me as *Hell* before I enter into *Hell*.
Yet justly I *confesse*, as I have *deser-*
ued, I am *served*, that being made af-
ter *Gods* Image, a *reasonable* soule, a-
ble to judge of mine own estate, and
having *mercy* so often offered, and I
intreated to receive it: I neglected
Gods grace, and preferred the plea-
sures of sinne, before the religious
care of *pleasing* God: lewdly spen-
ding my *short* time vvithout *con-*
sidering vvhat accounts I should make
at my *last* end, And now at the plea-
sures of my life being put together,
coun-

countervail not the least part of my present paine: My joyes were but momentary, and gone before I could scarce enjoy them: my miseries are eternal, and never shall know end. O that I had spent the houres that I consumed in carding, dicing, playing, and other vile exercises, in reading the Scriptures, in hearing Sermons, in receiving the Communion, in weeping for my sins, in fasting, watching, praying, and in preparing my soule, that I might have now departed in the assurance of everlasting salvation! O that I were now to begin my life again, how would I contemne the world, and the vanities thereof! How religiously and purely would I lead my life! How would I frequent the Church, and sanctifie the Lords Day! If Satan should offer me all the treasures, pleasures, and promotions of this world, he should never intice me to forget these sermons of this last dreadfull houre. But, O corrupt carcasse, and stinking carrion! How hath the Divil

deluded us? and how have we served and deceived each other? and pulled swift damnation upon us both? Now is my case more miserable than the *beast* that perisheth in a ditch: For I must go to answer before the *Judgement-Seat* of the righteous Judge of Heaven and Earth; where I shall have none to speak for me: and *these wicked fiends* who are privy to all my evil deeds, will accuse me, and I cannot excuse my selfe. *My own heart already condemns me*, I must needs therefore be damned before his *Judgement-seat*: and from thence be carried by these *infernal fiends*, into that *horrible prison* of endless torments, and *utter darknesse*; where I shall never more see light, that *first* most excellent thing that God made. I who gloried heretofore in being a *libertine*, am now inclosed in the very *clawes* of Satan: As the trembling *Partridge* is within the griping *talons* of the ravenous *Falcon*. Where shall I lodge to night? And who shall be my

my companion? O horror to
 think! O griefe to consider! O
 cursed be the day wherein I was borne,
 and let not the day wherein my mother
 bare me, be blessed. Cursed be the
 man that shewed my Father, saying,
 A child is borne unto thee, and com-
 forted him. Cursed be that man, be-
 cause he slew me not. O that my
 Mother might have been my grave,
 or her wombe a perpetuall concep-
 tion! How is it that I came forth of
 the wombe, to inlure these hellish sor-
 rowes! and that my daies should thin-
 en with eternall shame! Cursed be
 the day that I was first united to so
 lewd a body: O that I had but so
 much favour, as that I might never
 see thee more! Our parting is
 bitter and dol:full: but our meeting
 again, to receive at that dreadful
 day, the fullnesse of our deserved
 vengeance, will be far more ter-
 rible and intollerable. But what
 meane I thus (by too late lamen-
 tation) to seeke to prolong time?
 My last houre is come: I heare
 the heart string break: This filthy
 House

House of Clay falls on my head :
 here is neither hope, helpe nor place
 of any longer abiding. And must I
 needs be gone ? thou fleshy carkeasse,
 O fleshy carkeasse, vvith fare ill, fare-
 well, I leave thee : And so all trem-
 bling, she commeth forth and forth-
 vvith is seized upon by infernal fiends
 vvho carry her with a violence, tor-
 rent, & similit, to the bottomles Lake
 that burneth vvith fire & brimstone:
 Where she is kept as a prisoner in
 torments till the generall Indgement
 of the great Day.

The lothsome carkeasse is after-
 vvards laid in the grave. In vvwhich
 action for the most part, she dead
 bury the dead that is, They vvho are
 dead in sin, bury them vvho are
 dead for sin. And thus the godles
 and unregenerated vvorldling, vvho
 made Earth his Paradise, his Bed,
 his God his Lust his Law : as in his
 life he sowed vanity, so he is now
 dead and reapeth misery. In his pro-
 vidence he neglected to serve God :
 In his adversity God refuseth to
 save him. And the Deuill, vvhom
 he

Apo. 12. 8

Jude v. 6

1 Pet. 3. 19

he long served, now at length paye
him his wages. Detestable was his
life, damnable his death. The Devil
hath his soule; the grave hath his
carcasse: in which pit of corruption,
den of death, & dungeon of sorrow,
let us leave the miserable *Carver*,
rotting with his mouth full of
Earth, his belly full of worms, and
his ear kalle full of stench, expecting
a fearefull *resurrection*; when it shall
be re-united with the soule; that as
they staid together, so they may
be eternally tormented together.

This state of the miseries of the
soule and body in death, which is the
confusion of *carcasses*, now follow
the fullness of confusion: which is
the misery of the soule and body af-
ter death.

The fullness of confusion is the
degradation of the misery of a man
after death, which is the fullness of
confusion.

The fullness of confusion is the
degradation of the misery of a man
after death, which is the fullness of
confusion.

prelect

presseth him downe to that bottom-
lesse ^a deepe of the endlesse ^b wrath
of Almighty God: which is called
the ^c damnation of hell. This fulnesse
of cursednesse is either particular or
generall.

Particular, is that which in a
lesse measure of fulnesse, lighteth
upon the ^d soule immediately as soon
as shee is separated from the body.
For, in the very instant of dissoluti-
on, she is in the sight and presence
of God. For when she ceaseth to
see with the Organ of fleshy eyes,
shee seeth after a spirituall manner,
like Stephen, who saw the Glory of
God, and Iesus standing at his right
hand: or, as a man, who being blind-
borne, and miraculously restored to
his sight, should see the Sunne,
which hee never saw before. And
thereby the testimony of her owne
Conscience, Christ the righteous
Judge, who knoweth all things,
maketh her, by his Omni-present
Power, to understand the doome
and Judgment that is due unto her
sins, and what must be her eternall

a Luk. 8. 28.

& 10. 23.

b Th. 1. 10.

c Mat. 23.

31.

d Luke 16.

22, 23.

1 Pet. 3. 19.

Jude. verse

6, 7.

Act. 7. 5.

E

state.

Post quam a-
nima de cor-
pore est e-
gressa: sub i-
udicium
Christi de se
laetum cogno-
scit. Aug. 1. 1.
de anim. &
eius Orig.
cap. 4 Hier.
Ep. ad Pan-
nar. Anima
damnata con-
tinuo invade-
tur a Dæmo-
nibusque eru-
delissime e in-
rapientes ad
infernum de-
ducunt. Cy-
ril. Alex. in
Mat. 5.
34. & 33. 31.
Luk. 12. 30.
Luk. 16. 32.
33.
1 Pet. 3. 19.
Iude ver. 7.
Luk. 16. 24.
Luk. 1. 31.
2 Pet. 4. 9.
Iude ver. 6.
Apoc. 11. 8.
Dan. 12. 1.
Ioh. 5. 18. 29.
Apoc. 20. 13.
Ioh. 14. 29.
Luk. 21. 24.
21.

state. And in this manner standing
in the *sight* of Heaven, not fit for
her *uncleanness* to come into Hea-
ven; she is said to stand before the
Throne of God. And so forthwith
shee is carried by the *evill Angels*
who came to fetch her with vio-
lence into *Hell*, where shee is kept
as in a *Prison* in everlasting paine
and *chaines*, under darknesse unto the
Judgment of the great day: But not
in that *extremity* of torments, which
shee shall finally receive at the last
day.

The generall fulness: of *curse*
nesse is in a *greater* measure of fu-
nesse which shall bee inflicted upon
both thy *Soule* and *Bodye*, when
(by the mighty power of *Christ* the
supreme Judge of Heaven and earth)
the one shall bee brought out of
Hell, and the other out of the *Grave*
as *Prisoners*, to receive their dread-
full doome, according to their
evill deeds. How shall the Repro-
bate, by the *roaring* of the *Sea*, the
quaking of the *Earth*, the trembling
of the *powers* of Heaven, and ter-
rour

rouers of *Heavenly signes* be driven,
at the worlds end, to their wits
end ! Oh, what a wofull salutation
will there be, betwixt the damned
Soule and *Bodie*, at their re-uniting
at their terrible day !

O sinke of *Sinne*, O lumpe of
Filthinesse (will the *Soule* say unto
her *Bodie*) how am I compelled to
re-enter into thee, not as into an
Habitation to rest, but as a *Prison*
to bee tormented together ! How
doest thou appeare in my sight like
Lepthes Daughter, to my greater
torment ! Would God thou hadst
perpetually rotted in the grave, that
I might never have scene thee a-
gaine ! How shall we be confounded
together, to heare before *God*, *An-*
gels, and *Men*, laid open all those
Secret finnes, which we committed to-
gether ! Have I lost *Heaven*, for the
love of such a stinking *carriou* ? Art
thou the *flesh*, for whose pleasures
I have yeilded to commit so ma-
ny Fornications ? O filthy *Belly*,
how became I such a *foole* as to make
thee my *God* ? How mad was I for

The dam-
ned soules
Apostro-
phe to the
body at
their se-
cond mee-
ting.

momentany joyes to incurre the
torments of eternall paines! To
Rocks and Mountaines, why skip ye
so like Rammes, Psal. 144. 4. and
will not fall upon me, to hide me from
the face of him, that comes to sit
yonder Throne; for the great day
his wrath is come, and who shall be
able to stand* Apoc. 6. 16, 17. Why
tremblest thou thus, O Earth, at the
presence of the Lord, and wilt not o-
pen thy mouth, and swallow me
up; as thou diddest Korah, that
be seene no more?

O damned furies! I would ye
might without delay, teare mee
pieces, on condition that you would
teare me unto nothing! But while
thou art thus in vaine bewailing
thy misery, the Angels hale thee vi-
lently away from the brinke of the
grave, to some place neere the Tri-
bunall seat of Christ; where being
as a cursed Goat, separated to stand
beneath on Earth, as on the
band of the Judge: Christ shall
up all the benefits he bestowed
thee, and the torments he suffered

Mat. 13. 41

Mat. 24. 31

for thee, and all the good deeds which thou hast omitted, and all the ungratefull villanies which thou didst commit against him, and his holy Lawes.

Within thee thine owne conscience (more than a thousand witnesses) shall accuse thee: the Devils, who tempted thee to all thy lewdness, shall on the one side testifie with thy conscience against thee: and on the other side, shall stand the Holy Saints and Angels approving Christs Justice, and detesting so filthy a Creature. Behind thee an hideous noise of innumerable fellow-damned Reprobates carrying for thy company. Before thee all the world ^h burning in flaming fire. Above thee, an irefull Iudge of deserved vengeance, readie to pronounce his sentence upon thee. Beneath thee, the fiery and sulphureous mouth of the bottomlesse pit; gaping to receive thee. In this wofull Estate, to hide thy selfe, will be impossible (for on that condition, thou wouldst ⁱ with that the greatest

h Ansol. l. Mediat.

i Apoc. 6. 16, 17.

Rock might fall upon thee:) to
appeare will be intolerable, and yet
thou must stand forth, to receive
with other Reprobates this the
sentence; Depart from me, ye cursed
into everlasting fire, prepared for the
Devill and his angels.

Bonavent.
Postil Dom
post Pent.
Serm. 2.

Depart from me] There is a separation from all joy and happinesse.

Ye cursed] There is a black and
direfull Excommunication.

Into fire] There is the cruelty of
paine.

Everlasting] There is the perpetu-
tuitie of punishment.

Prepared for the Devill and his
Angels.] Here are thy infernall tor-
menting, and tormented compa-
nions.

O terrible sentence ! from which
the condemned cannot escape: which
being pronounced, cannot possibly
be withstood: against which a man
cannot except, and from which
man can no where appeale. So that
to the damned, nothing remains
but hellish torments; which know
neither ease of paine, nor end of
time

time. From this *Judgment seat* thou must be thrust by *Angels* (together with all the damned *Devils* and *Reprobates*) into the *bottomlesse Lake of utter darkenesse*, that perpetually burns with *fire* and *brimstone*. Whereunto, as thou shalt be thrust; there shall be such *weeping*, *woes*, and *wailing*, that the cry of the company of *Korah*, *Dathan*, & *Abiram*, when the earth swallowed them up, was nothing comparable to this howling: nay, it will seeme unto thee a *Hell*, before thou goest into *Hell*, but to heare it.

Into which *bottomlesse Lake*, after that thou art once *plunged*, thou shalt ever be *falling downe*, and never meet a *bottom*: and in it, thou shalt ever *lament*, and none shall *pitie* thee: thou shalt alwayes *weepe* for paine of the *fire*, and yet *gnash* thy teeth for the extremity of *cold*: thou shalt *weepe* to thinke that thy *miseries* are *past remedy*: thou shalt *weepe* to thinke, that to *repent* is to no purpose: thou shalt *weepe* to thinke, how for the *shadowes*

Apoc 21 8

Bonavent.

of short pleasures, thou hast incurred these sorrowes of eternall paines: thou shalt weepe, to see how that weeping it selfe can nothing prevaile: yea in weeping, thou shalt weepe more teeres, than there is water in the sea; for the water of the sea is finite, but the weeping of a Reprobate shall be infinite,

There thy lascivious eyes shall bee afflicted with sights of gastly Spirits: thy curious eares shall bee affrighted with hideous noise of howling Devils, and the gnashing teeth of damned Reprobate: thy daintie Nose shall bee cloyed with noysome stench of Sulphur: thy delicate Taste shall be pained with intolerable hunger: thy drunken Throat shall bee parched with unquenchable thirst: thy Minde shall be tormented to think how for the love of abortive pleasures, which perished ere they budded; thou so foolishly lost Heavens joyes, and incurredst Hellish pains, which last beyond eternity. Thy conscience shall ever sting thee like an Adder, when thou

thou thinkest how often *Christ* by his Preachers offered the remission of *sinnes*, and the *Kingdome of Heaven* freely unto thee, if thou wouldst but *beleeve and repent*; and how easily thou mightest have obtained mercy in those dayes; how neare thou wast many times to have *repented*, and yet didst suffer the *Devill* and the *World*, to keepe thee still in *impenitencie*, and how the day of mercy is now past, and will never dawne againe.

How shall thy understanding be racked to consider, how for *Momentany riches*; thou hast lost the *eternall treasure*; and changed *Heavens felicity* for *Hells misery*! where every part of thy body without intermission of paine, shall be continually tormented alike.

In these *Hellish torments*, thou shalt bee for ever deprived of the *Beatificall sight* of God, wherein consists the *Soveraigne good*, and life of the soule. Thou shalt never see *light*, nor the least *sight* of joy, but lye in a perpetuall *Prison* of utter
E 5 dark.

Marth. 9.

darknesse : where shall be no order, but horror : no voice, but of blasphemers, and howlers : no noise, but of tortures and tortured : no society, but of the Devill and his angels, who being tormented themselves, shall have no other ease, but to wreake their fury in tormenting thee. Where shall be punishment without pitie, miserie, without mercie, sorrow without succour ; crying, without comfort ; mischief without measure ; torment without ease ; where the Worme dyeth not, and the fire is never quenched ; where the wrath of God shall seaze upon the Soule and body, as the flame of fire doth on the lumpe of Pitch or Brimstone. In which flame thou shalt ever be burning, and never consumed : ever dying, and never dead : ever roaring in the pangs of death, and never rid of those pangs, nor knowing end of thy paines. So that after thou hast endured them for many thousand yeares, as there are grasse on the earth, or sands on the Sea.shore, thou art no nearer to have

an end of thy torments, than thou wast the first day that thou wast cast into them: yea, so far are they from ending, that they are ever but beginning. But if after a *thousand times* so many *thousand yeares*, thy damned soule could but conceive a hope, that those her torments should have an end; this would be *some* comfort, to thinke that at *length* an end will come. But as oft as the *Minde* thinketh of this word *Never*, it is as *another Hell*, in the *middest* of Hell.

This thought shall force the damned to cry, *ouai, ouai*, as much as if they should say, *'ux u'ai, 'ux u'ai*. O Lord *not ever, not ever* torment us thus. But their *conscience* shall answer them as an *Ecco*, *ai ai*, *ever, ever*. Hence shall arise their dolefull *ouai woe* and *alas* for evermore.

This is that *second death*, the *greatest* perfect fulnesse of all *curse* and misery: which every damned Reprobate must suffer, so long as God and his *Saints* shall enjoy *blisse* and *felicity* in heaven for evermore.

Thus

Thus farre of the *mifery* of man in his state of *corruption*; unlesse that hee bee renewed by *Grace* in *Christ*.

Now followes the *knowledge* of *Mans selfe*, in respect of his state of regeneration by *Christ*.

Meditations of the state of a Christian reconciled to God in Christ.

NOW let us see, how *happie* a *godly* man is, in his state of *renovation*, being reconciled to God in *Christ*.

The godly man, whose *corrupt* nature is renewed by *grace* in *Christ* and become a *new creature*, is blessed in a three-fold respect. First, in his life. Secondly, in his death. Thirdly, after death.

I. His *blessednesse* during this life, is but *in part*, and that consisteth in seven things:

1. Because he is *conceived* of the *a Spirit* in the wombe of his *b Mother* *c* *the Church*: and is *a borne* new

a Ioh 3. 5.

b Gal 4. 16.

c Ioh 1. 13.

of blood, nor of the will of the flesh,
nor of the will of Man, but of God,
who in Christ is his ^d Father: So
that the ^e Image of God his Father
is renewed in him every day more
and more.

2. Hee hath, for the merits of
Christs sufferings, all his finnes, ori-
ginall, and actuall, with the guilt
and punishment belonging to them,
freely and fully forgiven unto
him. And all the ^g righteonsnesse of
Christ as freely and fully im-
puted unto him: and so God is
reconciled unto him: and ⁱ appro-
veth him as righteous in his sight
and account.

3. He is freed from Satans ^k bon-
dage, and is made a ^l brother of
Christ, a fellow ^m heire of his
heavenly Kingdome: and a ⁿ spiri-
tuall King and Priest, to offer up
^o spirituall sacrifices to God by Jesus
Christ.

4. God spareth him, as a man spa-
reth his owne Sonne, that serveth him.
And this sparing consists,

d Gal. 4. 6.

7.

2 Cor. 9. 8.

e Eph. 4. 25.

3 13.

Col. 3. 10.

f Rom. 4. 8.

25.

Rom. 8. 1, 2.

1 Pet. 2. 24.

g Rom. 4. 5.

19.

h 2 Cor. 5.

19.

i Rom. 8.

13, 34.

k Act. 16.

18.

Ephes. 2. 2.

l Joh. 20. 17.

Rom. 8. 30.

m Rom. 8.

n Apo. 1. 6.

o 1 Pet. 2. 5.

Mal. 3. 17.

1. Not taking notice of every fault, but *bearing* with his infirmities, Exodus 34. Verse 6, 7. A loving *Father* will not cast his *childe* out of doores in his sicknesse.
2. Not making his *punishments* when hee is *chastened*, as great as his *deserts*, Psalm. 103, 10.
- In 3. *Chastening* him *moderately*, when he seeth that he will not *by any other* meanes be reclaimed, 2 Samuel 7. Verse 14, 15. 1 Cor. 11. Verse 32.
4. *Graciously* accepting his *endeavours*, notwithstanding the imperfection of his obedience; and so preferring the *willingnesse* of his minde, before the *worthinesse* of his worke. 2 Cor. 8, 12.
5. Turning the curses which he deserved, to *crosses*, and *fatherly corrections*; yea, all

all ^a things, all ^b calamities
of this life, ^c death it selfe :
^d yea, his very *sinnes* unto
his good.

5. God gives him his *holy Spirit*,

1. ^e *Sanctifieth* him by *degrees*
throughout ; ^f so that hee
doth more and more *die* to
sinne, and *live* to righteou-
nesse.

2. *Assures* him of his *adoption*,
and that he is by *Grace*
the child of God.

3. *Encourageth* him to come
with ^h *boldnesse* and *confi-*
dence into the presence of
God.

4. *Moveth* him without *fear*,
to say unto him, *Abba Fa-*
ther.

which

5. *Powreth* into his heart the
gift of *sanctified prayer*.

6. *Perswadeth* him, that both
hee and his *prayers* are ac-
cepted and heard of God,
for *Christ* his *Mediatours*
sake.

a Rom. 8
28.

b Psal. 89
31. 33.

c Psal. 119. 71

Heb. 12. 10

2 Cor. 12. 7

c 1 Cor. 3.

21. and 15.

54. 55.

Heb. 2. 14.

15.

d Luk. 22.

31. 32

Psa. 51. 13.

14.

Rom. 5. 20.

21.

e 1 Thes. 5.

23.

f Rom. 8. 5.

10.

g Rom. 8.

16.

h Heb. 4. 16

Eph. 3. 12.

Ga. 4. 6.

Rom. 8. 15.

16.

Zach. 13. 12.

Rom. 8. 16.

17.

Rom. 5. 1
and 14. 17
Rom. 5. 3.
and 14. 22

7. Fills
him
with

1. Peace of conscience.

2. Joy in the Holy Ghost: in comparison whereof all earthly joyes seeme vile and vaine unto him.

a Psa. 8. 5,
&c.

Heb. 2. 7, 8

b 1 Cor.

5. 1.

Rom. 14. 14

1 Tim. 4. 2,

&c.

c 1 Cor. 9.

19, 20.

d 1 Cor. 3.

22, 23.

Heb. 1. 7.

e 1 Cor. 3.

22.

f Matt. 25.

34.

1 Pet. 1. 4.

g Act. 1. 25

6. Hee hath a recovery of his ^a *soveraigntie* over the creatures, which he lost by Adams fall: and from thence free ^b *libertie* of using all things which God hath ^c *restrained*, so that hee may use them with a good ^d *conscience*. For to all things in Heaven and Earth, he hath a sure ^e *title* in this life: and he shall have the *Plenary* and peaceable ^f *possession* of them in the life to come. Hence it is that all *Reprobates* are but usurpers of all that they possesse, and have no ^g *place* of their owne, but *hell*.

7. He hath the assurance of Gods *Fatherly* care and protection, day and night over him; which care consists in three things:

1. In providing all things necessary for his soule and bodie concerning this life, and that which is to come: so that he shall be sure ever, either to have enough: or patience to be content with that he hath.

Mat. 6. 32.
2 Cor. 12.
14.
Psal. 23.
Isa. 34. 9.
10.

2. In that God gives his Holy Angels as Ministers, a charge, to attend upon him alwayes for his good; yea, in danger, to pitch their tents about him for his safety, where ever hee be. Yea, Gods protection shall defend him as a cloud by day, and as a pillar of fire by night: and his providence shall hedge him from the power of the Devill.

Ieb. 1. 14
Psal. 34. 7
Psal. 119. 11.
Isa. 4. 5
Job 1. 10.

3. In that the eyes of the Lord are upon him, and his cares continually open, to see his state, and to heare his complaint; and in his good time to deliver him out of all his trouble.

Psa. 24. 15
Gen. 7. 1.
Psa. 34. 19.

Thus

Thus farre of the *blessed* estate of the godly; and *Regenerated* man in this life; Now of his *blessed* estate in death.

2. *Meditations of the blessed estate of a regenerate man in his death.*

Vhen God sends *Death* as his messenger, for the *regenerated* man, he meets him halfe the way to Heaven: for his ^a conversation, and ^b affections is there before him. *Death* is neither strange nor fearfull unto him. Not strange, because he ^c dyed dayly: not fearfull, because whilst he lived, he was dead; and his life was ^d hid with *Christ* in God, To Die, unto him therefore, is nothing else in effect, but to ^e rest from his labour in this world, to goe ^f home to his ^g fathers house, unto the ^h Citie of the living God, the heavenly *Jerusalem*, to an innumerable company of *Angels*, to the generall assembly and Church of the first borne, to God the Judge

^a Phi. 3. 20.

^b Col. 3. 2.

^c 1 Cor. 1.

31.

^d Col. 3. 3.

^e Apoc. 14.

^f 1 Cor. 5. 6

^g Ioh. 14. 1

^h Heb. 12.

22, &c.

all, and to the Spirits of just men made perfect, and to Jesus the Mediator of the New Testament Whilst his Body is sick, his Mind is sound: for, God maketh all his bed in his sicknesse, and strengtheneth him with faith and patience, upon his bed of sorrow. And when he begins to enter into the way of all the world; he giveth (like^k Jacob Moses and Iosbna) to his children and friends, godly exhortations and counsels, to serve the true God, to worship him truly all the dayes of their life. His blessed Soule breatheth nothing but blessings, and such speeches as savour a sanctified spirit. As his outward man decayeth, so his inward man increaseth, and waxeth stronger. When the speech of his tongue faultereth, the sighs of his heart speake lowder unto God: when the sight of the Eyes faileth, the Holy Ghost illuminates him inwardly with abundance of spiritual light. His Soule feareth not, but is bold to goe out of the Bodie, and to dwell with her Lord. He
 sigheth

Psa. 41 3

Gen. 49

1 2 Cor. 5.

8.

o Phi. 1. 23. *sigheth out with Paul, ° Cupio dissolvy, I desire to be dissolved and to be with Christ. And with p David, As the Hart panteth after the water-brookes, so panteth my soule after thee O God. My soule thirsteth for God, for the living God: when shall I come and appeare before God? He prayeth with the Saints, q How long O Lord which art holy and true? r Come LORD JESUS, come quickly. And when the s appointed time of his dissolution is come, knowing that hee goeth to his t Father and Redeemer in the peace of a good conscience, and the assured perswasion of the forgiveness of all his sinnes, in the blood of the Lambe, he sings with blessed old Simeon his u Nunc dimittis: Lord, now lettest thou thy Servant depart in peace, &c. and surrenders up his Soule, as it were with his own hands, into the hands of his Heavenly Father, saying with David: x Into thy hands, O Father, I commend my soule, for thou hast redeemed me O Lord thou God of Truth, And saying with Stephen*

Stephen, Lord Iesu receive my spirit; He no sooner yeelds up his Sacred Ghost, but immediately the ² Holy Angels, who attended upon him from his birth, unto his death: ^acarrie and accompany his Soule into Heaven, as they did the Soule of Lazarus into Abrahams bosome, ^bwhich is the Kingdome of Heaven, whither onely good Angels and good workes doe accompany the Soule: the one to deliver their charge; the other to receive their reward.

The Bodie in convenient-time, as the sanctified ^c Temple of the HOLY GHOST, the ^f members of CHRIST, nourished by his Body. the ^g price of the blood of the Sonne of God, is by his fellow-brethren reverently laid to ^h sleepe in his grave, as in the bed of Christ: in an assured hope to ⁱ awake in the resurrection of the Iust, at the last day to bee partaker with the soule. of life and glory everlasting. And in this respect not onely the soules, but the very bodies of the

faithfull

Acts 7.59

2 Ma. 18.10

Act. 12.16

and 29.23

1 Lu. 16.22.

b Mat. 8.11

Luk. 12.18

Act. 15.10

11.

Eph. 1.10.

Heb. 11.9

10.16 & 12

22,23.

Luk. 19.9.

& 9.31.

c Ps. 91.11

Heb. 1.14

d Apoc. 14

13. & 12.12

e 1 Cor. 15

f 1 Co. 6.15

Mat. 26.20

g 1 Co. 6.20

1 Pet. 1.19

h 1 Th. 4.14

Act. 7.6. &

8.2.

i Dan. 12.2

1 Ioh. 5.28.

29.

Luk. 14.14

1 Thes. 4

16.27.

Apo. 14.13

fatall also are termed *blessed*.

Thus farre the *blessednesse* of the soule and bodie of the regenerated man *in death*. Now let us see the *blessednesse* of his soule and body *after death*.

3. *Meditations of the blessed estate of the regenerated man after death.*

THIS state hath three degrees.
1. From the Day of *Death*, to the *Resurrection*.

2. From the *Resurrection*, to the pronouncing of the *Sentence*.

3. After the *Sentence*, which lasts eternally.

As soone as ever the *regenerated man* hath yeelded up his Soule unto *Christ*, the holy *Angels* take her into their custody, and immediately ^a carry her into *Heaven*; and there present her ^b before *Christ*, where shee is crowned with a ^c *Crowne* of *righteousnesse* and *glory*; not which shee hath deserved by her good *workes*, but which God hath pro-

^a Lu 16 22

^b Heb. 1. 3. 4

and 12. 24

^c Tim 4. 8.

Apo. 2 10.

1 Pct 5.

mised of his free goodnesse to all those, who of love, have in this life unfainedly served him, and sought his glory. .

Oh, what joy will it be to thy Soule! which was wont to see but misery and sinners, now to behold the face of the God of Glory? Yea, to see Christ welcoming thee, as soone as thou art presented before him by the holy Angels, with an Euge bone serve! well done, and welcome good and faithfull servant, &c. enter into thy Masters joy. And what joy will this bee, to behold thousand thousands of Cherubims, Seraphims, Angels, Thrones, Dominions, Principalities, Powers? All the holy Patriarches, Priests, Prophets, Apostles, Martyrs, Professors, and all the soules of thy friends Parents, Husbands, Wives, Children and the rest of Gods Saints, who departed before thee in the true Faith of Christ, standing before Gods Throne in blisse and glory? If the Queene of Sheba, beholding the glory and attendance given to Salomon, as

it

Col. 1. 6.
Eph 1. 2.

1 King 10.

it were, *ravished* therewith, brake out and said; *Happie are thy men, happie are these thy servants, which stand ever before thee, and heare thy wisdom*: How shall thy soule be ravished to see her selfe by grace admitted to stand with this glorious Company? to behold the blessed Face of Christ, and to heare all the treasures of his Divine wisdom. How shalt thou rejoyce to see so many thousand thousands welcoming thee into their Heavenly Society! for as they all *rejoyced* at thy

Luke 15.

conversion; so will they now be much more joyfull to behold thy *Coronation*: and to see thee receive thy *Crowne*, which was laid up for thee against thy *comming*. For then

1 Tim. 4 8.

the *Crowne of Martyrdome* shall be put on the head of a *Martyr*, who for Christs Gospels sake endured torments: the *Crowne of Virginity* on the head of a *Virgin*, who subdued *Concupiscence*: the *Crowne of Pietie and Chastitie* on the head of them, who sincerely professed Christ, and kept their *Wedlock*-

under

undefiled: the *Crowne of goodworks* on the good *Almes-givers* head, who liberally relieved the *poore*; the *Crowne of incorruptible glory* on the head of those *Pastors*, who by their preaching and good example, have converted soules from the corruption of sinne, to glorifie God in holinesse of life. Who can sufficiently expresse the rejoycing of this Heavenly company, to see thee thus crowned with glory, arrayed with the shining Robe of righteousness, and to behold the *Palme of Victory* put into thy hand? Oh, what *gratulation* will there be, that thou hast escaped all the *miseries* of the World, the *snarcs* of the Devill, the *paines* of Hell, and obtained with them thy eternall rest and happiness? for there every one joyeth as much in anothers happiness, as in his own, because he shall see him as much loved of God, as himselfe. Yea, they have as many distinct *joyes*, as they have *companions* of their joy. And in this joyfull and blessed state, the Soule resteth with

Apoc 7. 9.

Apoc. 7. 6.

Christ in Heaven, till the *Resurrection*: when as the *number* of his fellow-servants and Brethren be fulfilled, which the *Lord* termeth but a *little season*.

The *second degree* of mans blessednesse after death, is from the *Resurrection* to the pronouncing of the *finall Sentence*. For at the last day,

a 2 Pet. 3.

10, 12, 13.

b 1 Cor. 15

52.

1 Th. 4. 16.

1oh 5. 28.

Ezek 37.

Rom. 8. 11.

Rom 5. 17.

1 Cor. 16.

22.

Phi. 3. 10, 11

1 Th 4. 14.

1. The *Elementary Heavens* Earth, and all things therein, shall be *dissolved*, and *purified with fire*.

2. At the *found* of the *Trumpet*, or *voice of Christ*, the *Archangel*, the *very same bodies* which the *Elect* had *before* (though turned to dust and earth) shall *rise againe*. And in the same *instant*, every mans Soule shall *re-enter* into his *owne body*, by *virtue* of the *Resurrection of Christ*, their *head*: and be made alive, and *rise out of their graves*, as if they did but *awake out of their beds*. And howsoever *Tyrants* be mangled their bodies in *pieces*, or consumed them

them to *ashes*: yet shall the *Eless* finde it true at that day, that *not an haire of their head is perished*.

3. They shall come forth out of their *graves*, like so many *Iosephs* out of *Prison*; or *Daniels* out of the *Lyons Dens*; or *Jonahs* out of *Whales Bellies*.

4. All the bodies of the *Eless* being thus made *alive*, shall arise in that *perfection of nature*, whereunto they should have attained by their *naturall temperament*, if no *impediment* had hindred: and in that *vigor of age* that a perfect man is at, about three and thirty yeares old, each in their *proper sex*. Whereunto *Divines* thinke the *Apostle* alludeth, when hee saith, *E till wee all come unto a perfect man, unto the measure of the age (or stature) of the fulnesse of Christ*. Whatsoever *imperfection* was before in the body, (as *blindnesse*, *lamenesse*, *crookednesse*) shall then be done away. *Iacob* shall not *hals*, nor *Isaac* be *blind*, nor *Leah* be *bleare-eyed*, nor *Mephibosheth* be *lame*: for if *David* would not have

Mat. 19. 30.

Dan. 4. 12.

1 Thes. 4. 14.

Par est Po-

cessus Dei

ad institu-

endos, &

restituendos

homines.

Athonago

lsa. 65. 20.

* Tercu.

de Resur-

rect. a. 6.

Hier. Epi.

27 & 61

Aug lib. 12.

de Civ. Dei

c. 17. & om-

nes Theologi

in 4. Sent

dist. 1. 44.

g Eph. 4. 13

ita commu-

nitor cre-

dunt Theo-

logi in 4

Sent. dist. 4.

vide Aug

de Civit.

Dei lib. 22

c. 15. 1 & 21.

Pf. 105. 37.
Isa. 35. 6.

the *blind* and *lame* to come into his house; much lesse will *Christ* have *blindnesse* and *lamenesse* to dwell in his Heavenly Habitation. *Christ* made all the *Blind* to see, the *Dumb* to speake, the *Deafe* to heare, the *Lame* to walke, &c. that came to him, to seeke his grace on earth: much more will he heale all their *imperfections*, whom he will admit to his glory in heaven. Among those Tribes, there is not one feeble: but the lame man shall leape as an Hart, and the dumb mans tongue shall sing. And it is very probable, that seeing God created our first Parents, not Infants, or Old men, but of a perfect age, or stature; the *disadvantage*, or new creation from death, shall every way be more perfect than the *advantage*, or first frame of man, from which he fell into the state of the dead. Neither is it like, that Infancie being imperfection, and old age corruption, can well stand with the state of a perfect glorified body.

5. The bodies of the Elect being thus raised, shall have foure more excellencies.

excellent and supernaturall qualities: For,

1. They shall be raised in power, whereby they shall for ever be freed from all wants, and weaknesses, and enabled, to continue without the use of meat, drink, sleep, and other former helps.
2. In incorruption, whereby they shall never be subject to any manner of imperfections, blemish, sicknesse, or death.
3. In Glory, whereby their bodies shall shine as bright as the Sunne in the firmament; & which being made transparent, their soules shall shine through, farre more glorious than their bodies. Three glimpses of which glory was seene: First, in Moses face: Secondly, in the transfiguration: Thirdly, in Stephens countenance. Three instances and assurances of the glorification of our bodies, at

1 Cor. 15.
43.

1 Cor. 15.
41.

Isai. 65. 20.
Aug. Ench.
c. 90.

Mat. 13. 43.
Dan. 2. 13.
Luk 9. 31.
Zac. 9. 10.

1 The. 4. 17

Ex. 34. 27.
Matth. 17.
Act. 6. 15.

1 Sam. 18. 4

Heb. 6. 4

ubi ualeat
spiritus, ubi
est et cor-
pus. Aug.
Mar. 24. 21

that glorious day. Then shall David lay aside his *Shepherds need*, and put on the robe of the Kings Sonne *Issai*, not *Ionathans*. Then every true *Mordecai* (who mourned under the *Sackcloth* of this corrupt flesh,) shall bee arrayed with the Kings royall apparell, and haue the *Crowne* royall set upon his head, that all the world may see; how it shall be done to him, whom the King of Kings delighteth to honour. If now the rising of our Sun makes the morning so glorious; how glorious shall that day bee, when innumerable millions of millions of bodies of *Saints* and *Angels* shall appeare more glorious than the brightnesse of the Sun: the body of *Christ* in glory surpassing all.

4. In *Agilitie*, whereby our bodies shall bee able to ascend, and meet the Lord

at his glorious coming in the
ayre, as Eagles flying unto
their blessed carcasſe. To this
agility of the Saints glori-
ous bodies, the Prophet al-
ludes, ſaying; *They ſhall
renew their ſtrength: they
ſhall mount up with wings as
Eagles: they ſhall runne, and
not be wearie; they ſhall walk,
and not faint.* And to this
ſtate may that ſaying of
Wiſdome bee referred: *In
the time of their viſion they
ſhall ſhine, and run to and fro,
as ſparks among the ſtrawle.*

And in reſpect of theſe
four qualities, Paul calleth
the raiſed bodies of the E-
lect, *Spirituall*: for they ſhall
be ſpiritual in qualities, but
the ſame ſtill in ſubſtance.

And howſoever ſin and corrupti-
on make a man in this ſtate of mor-
tality lower than *Angels*; yet ſurely
when God ſhall thus crowne him
with *Glory and Honour*, I cannot
ſee, how Man ſhall be any thing

Iſa. 40. 31.
Wiſd. 3. 7.
1 Cor. 15. 46.
Spiritualis
poſt reſurre-
ctionem e-
runt corpora
non quia
corpora eſſe
de ſiſtant,
ſed quia
ſubſtantia ſu-
ſtinetur. Aug.
lib. 13. de
civit Dei,
cap. 22.
Pſal. 8. 5.

inferiour to Angels. For are the *Spirits*? So is *Man* also in respect of his *Soule*; yea, more than this they shall have also a spirituall *Body*, fashioned like unto the glorious *body* of the Lord *Iesus Christ*; in whom mans *nature* is exalted by personall union, into the *glory* of the *God-head*, and individuall society of the blessed *Trinity*: An honour which he never vouchsafed *Angels*. And in this respect man hath a prerogative above them. Nay, they are but *spirits* appointed to be *Ministers* unto the *Elect*: and as many of them, who at the first disdained this office, and would not keep their first standing, were for their pride hurled into hell. This lesseneth not the *dignity* of *Angels*, but extols the greatnesse of Gods love to *Mankind*.

But as for all the *Elect*, whose that second and sudden comming of *Christ*, shall be found *quick and living*: The * fire that shall burne up the corruption of the world, and the works therein; shall in

a moment

Phil. 3. 21.

Heb. 2. 16

Heb. 1. 14.

Psal. 91. 11.

Jude v. 6.

2 Pet. 2. 4.

* Pet. 3. 10

11, 12.

^a moment, in the twinkling of an eye, overtake them as it ^b findes them, either grinding in the mill of provision, or walking in the fields of pleasure, or lying in the bed of ease; and so (burning up their dross: and corruption,) of *mortall*, make them *immortall* bodies: and this change shall be unto them in stead of death.

Then shall the *Soule* with joyfulness greet her body, saying: Oh well met againe, my *deare sister*. How *sweet* is thy voice! how comely is thy countenance, having lien hid so long in the clifts of the *rocks*, and in the secret places of the *grave*! thou art indeed an habitation fit, not onely for me to dwell in, but such as the *Holy Ghost* thinks meet to reside in, as his *Temple* for ever. The *Winter* of our *affliction* is now past: the *Storme* of our *misery* is blown over and gone. The *Bodies* of our *Elect* Brethren appeare more glorious than the *Lilly-flowers* on the earth: the time of linging *Hallelujah* is come; and the voice of the *trumper* is heard in

21 Cor. 15

51.

b Luk. 17.

31.

The elect
Soules A-
postrophe to
her body
at her first
meeting
in the re-
surrection.
Cant. 2. 14

the Land. Thou hast beene my
Yoke-fellow in the Lords labours,
 and *companion* in persecutions and
 wrongs, for *Christ* and his *Gospel*
 sake; now shall we enter together
 into our *Masters* joy. As thou hast
 borne with me the *Crosse*: so shalt
 thou now *weare* with me the
Crowne. As thou hast with mee
 sowed plenteously in *teares*, so shalt
 thou *reape* with me abundantly in
 joy. O *blessed*; aye *blessed* be that
 God! who (when yonder *repro-*
bates spent their whole time in
Pride, *fleshly lusts*, *eating*, *drinking*,
 and *profane vanities*) gave us grace
 to joyn together in *watching*, *fasting*,
praying, *reading the Scriptures*, *kee-*
ping his Sabbaths, *hearing Sermons*,
receiving the Holy Communion, *re-*
living the Poore; exercising (in all
humility) the works of *Piety* to
 God; and walking *conscionably* in the
 duties of our calling, towards men.
 Thou shalt *anon* *heare no mention*
 of thy *sins*, for they are *remitted* and
covered, but every good worke, which
 thou hast done for the *Lords* sake,
 shall

shall be rehearsed, and rewarded.

Cheere up thy heart, for thy
Judge is flesh of thy flesh, and bone of
thy bone. Lift up thy head, behold,
these glorious *Angels*, like so many
Gabriels flying towards us, to tell
us, that the day of our redemption is
come, and to convey us in the clouds,
to meet our Redeemer in the Aire.
Loe, they are at hand: Arise therefore
my Dove, my Love, my faire One, and
come away. And so like *Roes*, or
young *Harts*, they run with *Angels*
towards *Christ*, over the trembling
mountaines of *Bether*.

6. Both quick and dead being
thus revived and glorified, shall forth-
with (by the Ministry of Gods ho-
ly *Angels*) be gathered from all the
quarters and parts of the world, and
caught up together in the Clouds, to
meet the Lord in the Aire, and so
shall come with him, as a part of his
glorious traine, to iudge the Repro-
bates and evill *Angels*. The twelve
Apostles, shall sit upon twelve
Thrones (next *Christ*) to iudge the
12. Tribes, who refused to heare the

Dan. 9. 21
&c.

Luk. 21. 28

Cant. 2. 13
vers. 17.

Luk. 17. 34
35. 36.

1 Th. 4. 17.

1 Cor. 6. 1. 3

the Gospel preached by their Ministry,) And all the Saints (in honour and order) shall stand next unto them, as Judges also, to judge the evill angels, and earthly minded men. And as every of them received grace in this life, to be more zealous of his glory, and more faithfull in his Service, than others: so shall their glory and reward be greater than others in that day.

1 Cor. 6. 2.

3.

Apo 22. 12.

Rom. 26. 2.

2 Cor. 9. 6.

Ioh 14. 1.

1 Thes. 4.

17.

The place whither they shall be gathered unto Christ, and where Christ shall sit in judgment, shall be in the Aire, over the valley of Iehosaphat, by Mount Olivet, neare unto Ierusalem, Eastward from the Temple, as it is probable for foure reasons.

Iocel. 3. 1, 2,

Sec.

Vers. 11. 12.

2 Chr. 20.

19.

1. Because the holy Scriptures seemes to intimate so much in plain words. I will gather all Nations into the valley of Iehosaphat, and plead with them there. Cause thy mighty One to come downe, O Lord: let the Heathen be weakned, and come up to the valley of Iehosaphat; for there will I sit to Iudge all the Heathen

round

round about. *Iehosaphat* signifieth the Lord will judge. And this valley was so called, from the great victory which the Lord gave * *Iehosaphat*, and his people over the *Ammonites*, *Moabites*, and inhabitants of *Mount Seir*. Which victory was a Type of the *finall victory*, which *Christ*, the supreme Judge shall give his *Elect* over all their enemies in that place, at the last day, as all the *Jewes* interpret it. See *Zach.* 14. 4, 5. *Psal.* 5 v. 1, 2, &c. all agreeing, that the place shall be *thereabouts*.

2. Because that as *Christ* was *thereabouts* crucified, and put to open shame; so over that place his glorious Throne should be erected in the *Ayre*, when he shall appear in *Iudgment*, to manifest his *Majesty* and *glory*. For it is meet that *Christ* should in that place judge the World with righteous judgement, where he himselfe was *unjustly* judged and condemned.

3. Because, that seeing the *Angels* shall be sent to gather together the *elect* from the *four winds*, from

Nere this valley was Mount Moriah, where Abraham sacrificed Isaac. Gen. 22. Jacob saw Angels ascending and descending on a ladder Gen. 28. the Angel put up his sword and fire from heaven burnt the sacrifice in Araunahs floore, 2 Sam. 24. Solomon builded the Temple, 2 Chr. 3. 1. Christ preached the Gospel, suffered his

one

passion,
and entered
unto his
glory,
Carth. in
Gen. 28.

* The sea
beyond
Jordan to-
wards Ty-
rus, cur-
reth the
middle of
the world
And *Eze.*
saith of Je-
rusalem, *In*
medio centi-
um posui
eam, That
from *Sion*,
as from a
centre, the
law should
be publi-
shed to all
nations,
and there
all nations
shall be
judged ac-
cording to
the Law.

Rom. 2. 12
Act. 1. 11.

one end of Heaven to the other ; It is
most probable ; that the place wher-
ever they shall be gathered to, shall
be neare *Ierusalem*, and the *Valley*
of *Iehoshaphat* : which * *Cosmogra-*
phers describe to be in the middle
of the superficies of the earth : If
the *termini à quibus*, be the four
parts of the World, the *terminus ad*
quem, must be about the Centre.

4. Because the *Angels* told the
Disciples, that as they saw *Christ*
ascend from *Mount Olivet* ; which
is over the *Valley of Iehoshaphat* : so
he shall in like manner come downe
from Heaven. This is the opinion
of *Aquinas*, and all the Schoole-
men, except *Lombard* and *Alexan-*
der Hales.

5. Lastly, when *Christ* is set in
his glorious *Throne*, and all the ma-
ny thousands of his *Saints* and *An-*
gels, shining more bright than so
many *Sunnés* in glory, sitting about
him, and the body of *Christ* in glo-
ry and brightness, surpassing them
all : The *Reprobates* being sepa-
rate, and remaining beneath upon
the

the earth; (for the right hand signifieth a blessed, the left hand a cursed Estate.) Christ will first pronounce the sentence of *absolution*, and blisse upon the *Elest*; First, because he will thereby increase the griefe of the *Reprobate* that shall heare it. Secondly, to shew himselfe more prone to *Mercy* than to *Judgment*. And thus from his *Throne* of *Majesty* in the *Ayre*, he shall (in the sight and hearing of all the world) pronounce unto his *Elest*, *Come ye blessed of my Father, inherit the Kingdom prepared for you from the beginning of the world, &c.*

Come ye] Here is our blest: d union with Christ, and by him, with the whole *Trinity*.

Blessed] Here is our absolution from all sinnes, and our plenary endowments with all *grace* and *happinesse*.

Of my Father] Here is the *Author*, from whom, by Christ proceeds our *felicity*.

Inherit] Here is our *Adoption*.

Richard: d: villa
nove.

Thom. in
1. Sent. Di
47. 48.

Mat. 15. 31.
Iude. v. 14.
Apoc. 20.
11, 12.

Mat. 6. 28.
H. bar. in

Cant. 21.

Anselm. in

Mat. c. 25.

Ps. 145. 9.

Is. 28. 21.

Ad. p. 115.

tardus Deus

est, id. p. 115.

ma. velox.

Mat. 25. 31.

The Kingdome] Behold our
Birth-right and possession.

Prepared] See Gods Fatherly
care for his chosen.

From the foundation of the world]
O the free, eternall, unchangeable
Election of God !

How much are those soules
bound to love God, who of his
meere good will and pleasure, chose
and loved them, before they had
done either good or evill.

Rom. 9. 3. *For, I was hungry, &c.*] O the
Goodnesse of Christ, who takes no-
tice of all the good workes of his
Children, to reward them ! How
great is his love to poore Christi-
ans, who takes every work of mer-
cy done to them for his sake, as if it
had beene done to himselfe ! Come
ye to me, in whom ye have beleevd,
before ye saw me : and whom yee
have loved and sought for with so
much devotion, and through so ma-
ny tribulations. Come now, from la-
bour, to rest ; from disgrace to glory ;
from the jawes of death. to the
joyes of eternall Life. For my sake

Ioh. 20. 29.

1 Pet. 1. 8.

ye

ye have beene *railed upon, reviled, and cursed*. But now it shall appeare to all those *curied Esaus*; that you are the true *Jacobs*, that shall receive your *Heavenly Fathers blessing*; and *blessed* shall you be. Your *fathers, mothers, and nearest kindred* forsooke, and cast you off, for my *Truths sake*, which you maintained: but now my *Father* will be unto you a *Father*, and you shall be his *Sonnes and Daughters* for ever. You were cast out of your *lands and livings*, and forsooke all for my sake and the *Gospels*. But that it may appeare that you have not *lost your gain*, but *gained by your losse*: instead of an *Earthly inheritance* and possessions, you shall possesse with me the inheritance of my *Heavenly Kingdome*: where you shall be for love, *Sonnes*; for birth-right, *Heires*; for dignity, *Kings*; for holinesse, *Priests*; and you may be bold to enter into the possession thereof now, because my *Father prepared and kept it for you*, ever since the *first foundation of the world was laid*.

Math. 5. 4.

Psa. 137 10.
Mat. 19. 29Ioh. 20 17
2 Cor. 6. 18

Imme-

1 Tim 4 8

1 Pet 5 4

Apo 4 5.

Apo 4 10.

Immediately after this sentence of *absolution* and *benediction*, every one receiveth his *Crowne*, which *Christ the righteous Judge* puts upon their heads, as the *reward* which he hath promised of his *grace* and *mercy*, unto the *Faith* and *good workes* of all them that loved that *his appearing*. Then every one taking his *Crowne* from his *Head*, shall lay it downe (as it were) at the *feet of Christ*; And prostrating themselves, shall with *one heart* and *voice*, in an *Heavenly* sort and *consort*, say: *Praise, and Honour, and Glory, and Power, and Thanks* unto thee, O *blessed Lambe*, who *sittest upon the Throne*, was *killed*, and *hast redeemed us to God* by thy blood out of every *kindred and tongue*, and *people and Nation*, and *hast made us unto our God, Kings and Priests*, to *reigne with thee in thy Kingdome for evermore, Amen*.

1 Cor 6, 1

2, 3 &c.

Mat. 19 13.

Then shall they sit in their *Thrones* and *Order*, as *Judges* of the *Reprobates*, and *evill Angels*: by *approving*, and *giving testimony* to the
 right

righteous sentence and judgment of Christ the Supreme Judge.

After the pronouncing of the Reprobates sentence and condemnation, Christ will performe two solemne Actions.

1. The presenting of all the Eleet unto his Father. Behold, O righteous Father, these are they whom thou gavest me. I have kept them, and none of them is lost. I gave them thy Word, and they beleev'd it, and the World hated them, because they were not of the World, even as I was not of the World. And now, Father, I will that those whom thou hast given mee, bee with mee where I am; that they may behold my glory, which thou hast given mee; and that I may bee in them, and thou in mee, that they may bee made perfect in one: that the world may know that thou hast sent mee, and that thou hast loved them, as thou hast loved me.

oh. 17. 12.
4, 23, 24.

oh. 12. 16.

2. Christ shall deliver up the Kingdome to God, even the Father, that is, shall cease to execute his office of Mediatorship; whereby as he is

1 Cor. 15.
14

is King, Priest, Prophet, and supreme Head of the Church, he suppresses his Enemies, and ruled his faithful people by his Spirit, Word, and Sacraments. So that his Kingdom of grace over his Church in this world ceasing; he shall rule immediately as he is God, equall with the Father, and the Holy Ghost, in his Kingdom of Glory for evermore. Not that the dignity of his Manhood shall be any thing diminished: but that the glory of his God-head shall be more manifested: so that as he is God, he shall from thenceforth in all fulnesse, without all external means, rule all in all.

From this Tribunall seat, Christ shall arise, and with all his glorious Company of Elect Angels and Saints, he shall goe up triumphantly in order and array, unto the heavens of heavens, with such a heavenly noise and Musick, that now may that song of David be truly verified: God is gone up with a triumph, The Lord with the sound of the trumpets, Sing praises to God, sing praises,

Isa 47.5,6

fine

sing praises unto our King, sing praises: for God is the King of all the Earth, he is greatly to be exalted. And that Marriage-song of John; Let us be glad and rejoyce, and give honour to him; for the Marriage of the Lambe is come, and his Wife hath made herself ready. Allelujah; for the Lord God omnipotent reigneth.

Verf. 7.
Verf. 8.

The third and last degree of the blessed estate of a Regenerated Man after death, begins after the pronouncing of the sentence. and lasteth eternally without all end.

Meditations of the blessed estate of a Regenerated Man in Heaven after he hath received his sentence of Absolution; before the Tribunall seat of Christ, at the last day of Judgment.

Here my Meditation dazeleth, and my pen falleth out of my hand; the one being not able to conceive, nor the other to describe, that most excellent blisse, and eternall weight of glory (whereof all the afflictions

2 Cor. 4.
17.
Rom. 8. 18

Rom. 8. 17. *afflictions of this present life are not worthy*) which all the Elect shall with the blessed Trinitie enjoy from that time that they shall be received with Christ as joynt-heires, into that everlasting Kingdome of joy.

Notwithstanding, wee may take a scantling thereof, thus.

The holy Scriptures set forth (to our capacitie) the glory of our eternall and heavenly life after death, in foure respect:

1. Of the *Place*.
2. Of the *Object*.
3. Of the *Prerogatives* of the Elect there.
4. Of the *Effects* of those Prerogatives.

1. *Of the Place.*

11 King. 8.
6 2. Cor.
12. 14.

THe place is the ^a *Heaven of Heavens*, or the ^b *third Heaven* called *Paradise*: whither Christ (in his humane nature) ascended farre above all visible heavens. The *Bridgrooms Chamber*, which by the fir-
mament

mament, as by an azured curtaine Psa. 19 5
 spangled with glittering *starres*, Mat 25 10.
 and glorious *Planets*, is hid; that
 wee cannot behold it with these
 corruptible eyes of flesh. The *Holy*
Ghost (framing himselfe to our
 weakenesse) describes the glory of
 that place, (which no man can esti-
 mate,) by such things as are most
 precious in the estimation of man.
 And therefore likeneth it to a great
 and a holy City, named the *Heavenly*
Jerusalem. Where *onely God*, and
 his people, (*who are saved and writ-*
ten in the Lambs Book) doe inha-
 bit: all built of pure gold, like unto
 cleare glasse, or *Crystall*: the wals of
 Jasper stone: the foundations of the
 walls, with twelve manner of precious
 stones, having twelve gates, each
 built of one pearle: three gates to-
 wards each of the foure corners of
 the world: and at each gate an *An-*
gel, (as so many Porters) that no
 uncleane thing should enter into it.
 It is foure square, therefore perfect;
 the length, the breadth, and height
 of it are equall, 12000. furlongs
 every

Apoc. 21.
 2, &c.
 v. 24, & 27.

Vers. 18.
 Vers. 11.
 Ver. 19, 20.

Vers. 21.
 Vers. 13.
 Vers. 12.
 Vers. 27.

Vers. 16.

Apo 21.1,2.

every way: therefore glorious and spacious. Through the midst of his streets ever runneth the pure River of the water of Life, as cleare as Crystal; therefore wholesome. And on either side the River, is the tree of Life, ever growing: which beareth twelve manner of fruits, and giveth fruit every moneth: therefore fruit full. And the leaves of the Tree are for health to the Nations; therefore healthy. There is therefore no place so glorius by creation, so beautifull with delectation, so rich in possession, so comfortable for habitation. For there the King Christ: the Law is love: the honour, verity: the peace, felicity: the life, eternity. There is light without darknesse; mirth without sadnesse; health without sicknesse; wealth without want; credit without disgrace; beauty without blemish; ease without labour; riches without rust; blessednesse without misery; and consolation that never knoweth end. How may we cry out (with David)

his Citie, Glorious things are spoken
of thee, O thou Citie of God: and yet
all these things are spoken but ac-
cording to the weaknesse of our ca-
pacity. For Heaven exceedeth all
this in glorie, so farre, as that no
tongue is able to expresse, nor heart of
man to conceive the glory thereof, as
witnesseth Saint Paul, who was in
it, and saw it. O let us not then dote
so much upon these *wooden cottages*,
and houses of *moulding clay*, which
are but the tents of ungodlinesse,
and habitation of sinners: but let
us looke rather, and long for this
Heavenly Citie, whose builder and ma-
ker is God: which he (who is not asha-
med to be called our God) hath pre-
pared for us.

Psal. 87. 3.

2 Cor. 12. 4.

1 Cor. 2. 5.

Heb. 11. 10.

Heb. 11. 6.

2. Of the Object.

THE blissefull and glorious ob-
ject of all intellectuall and rea-
sonable creatures in Heaven, is the
God head, in Trinitie of Persons:
without which, there is neither
joy, nor felicitie: but the very ful-

G

nesse

ness of joy consisteth in enjoying the same.

This *Object* wee shall enjoy two wayes.

1. By a *beatificall vision* of God.

2. By possessing an immediate *Communion* with this divine nature.

The *beatificall vision* of God is that onely, that can content the infinite minde of man. ^b For ever-thing tendeth to his center. God is the center of the soule: therefore (like *Noahs Dove*) shee cannot find nor joy, till shee returne and enjoy him.

All that God bestowed upon *Moses*, could not satisfie his mind, unless hee might see the face of God. Therefore the whole Church prayeth so earnestly: GOD be mercifull unto us, and cause his face to shine upon us. When *Paul* once had seene this blessed sight; hee (after) counted all the riches, glory of the world (in respect of it) to bee but dung: and all his life after was but a sighing out (for *pro dissolvi*) I desire to bee dissolved.

1. *Visio De beatifica*
2. *est sum-*
3. *um bo-*
4. *rum no-*
5. *trum.*

Aug. lib. de
C. 13.
Ecclesi. 1. 2
domine ad
te: inque
tum igitur
est cor no-
strum, donec
requiescat
in te

Aug. Con-
sulit. 1. cap.
1. Sc.

Exo. 33. 13

Ps. 1. 67. 1

& 80. 1.

Phil. 3. 8.

11.

Phil. 1. 23

and to be with Christ. And Christ
 prayed for all his Elect in his last
 prayer: that they might obtaine
 his blessed vision. Father, I will
 that they which thou hast given me, be
 (Where?) even where I am: (to
 what end?) that they may behold
 thy glory, &c. If Moses face did
 shine, when hee had beene with
 God but forty dayes, and scene but
 his back parts: How shall we shine,
 when we shall see him face to face
 for ever? and know him as we are
 known, and as he is? Then shall the
 soule no longer bee termed *Marah*,
 bitterness, but *Naomi*, beautifullnesse:
 for the Lord shall turne her *short*
bitternesse, to eternall beauty and
blessednesse, Ruth i. 10.

The second means to enjoy
 this object, is, by having an immedi-
 ate and an eternall communion with
 God in heaven. This we have, first,
 by being (as members of Christ)
 united to his *manhood*, and by the
manhood personally united to the
 Word) wee are united to him, as
 he is God: and (by his God-head)

[oh. 17. 14.

Exo. 34. 29

Exo. 33. 31

-and thou

-and thou

-or thou

I Cor. 13

12. dil. 507

1 Cor. 3. 18

1 Job. 3. 2

in search

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impair

-as of

prob. mark

and piety

21 w

no 5. 207

20 5. 111

22 21

11 2. 207

17 2. 207

3. 207

8 2. 111

17 1

24. 1. 111

Matt. 8. 29

Ruth 3. 29.

Job. 17. 20.
28.1 Cor. 13.
28.

to the whole Trinitie. Reprobates at the last day shall see God (as a just Judge) to punish them: but (for lack of this Communion) they shall have neither grace with him, nor glorie from him. For want of this Communion, the devils (when they saw Christ) cryed out, *Quid nobis recum? What have wee to doe with thee, O Soane of the most high God?* But (by vertue of this Communion) the penitent soule may boldly goe and say unto Christ, (as Ruth unto Boaz:) spread, O Christ, the wing of the garment of thy mercy over thine hand-maid: for thou art my kins-man. This Communion God promised Abraham, when he gave him himselfe for his great reward. And Christ prayeth for his whole Church to obtaine it. This Communion Saint Paul expresseth in one word, saying: *That God shall be all in all unto us.* Indeed, God is now all in all unto us; but by measure, and in a small measure. But in heaven, God himselfe immediately (in fulnesse of measure, without all meanes)

meanes) will be unto us all the good things, that our soules and bodies can wish or desire. He himselfe will be salvation, and joy to our soules: life and health to our bodies: beautie to our eyes: musick to our eares: honey to our mouthes: perfume to our nostrils: meat to our bellies: light to our understandings: contentment to our wils: and delight to our hearts: and what can be lacking, where God himselfe will bee the soule of our soules? Yea, all the strength, wit, pleasures, vertues, colours, beauties, harmony, and goodnesse, that are in men, beasts, fishes, fowles, trees, herbs, and all creatures, are nothing but sparkles of those things, which are in infinite perfection in God. And in him wee shall enjoy them in a farre more perfect and blessed manner. He himselfe will then supply their use: nay, the best creatures (which serve us now) shall not have the honour to serve us then. There will be no need of the Sunne, nor of the Moone to shine in that Citie: for the glory of

*Anima anima
ma erit De-
us. Ber.
Non potest
summus re-
rum condi-
tor in se non
habere que
rebus a se
conditis de-
dit: quem-
admodum
solis. Hugo. l. 4.
de anima
c. 15.*

Apoc. 21. 23

God doth light is. No more will there be any need, or use of any creature when wee shall enjoy the Creator himselfe.

When therefore wee behold any thing that is *excellent* in any Creatures, let us say to our selves, how much more *excellent* is hee, who gave them this *excellency*? When wee behold the *wisdom* of man, who over-rule creatures *stronger* than themselves; and *runne* the Sun and Moone in discourse, pre-*senting* many *perfectiones* before, in whose courses they shall be *scollipsed*; let us say to our selves, how *admirable* is the *wisdom* of God; who makes men so wise! When wee consider the *strength* of Whales and Elephants, the *tempest* of Winds, and the *roar* of Thunder, let us say to our selves, how *strong*, how *mighty*, how *terrible* is that GOD, that makes these mighty and fearefull Creatures! When we taste things that are delicately *sweet*, let us say to our selves, O how *sweet* is the God, from whom all these Cre-
ture

Seneca de
beneficiis.
lib. 2. cap. 19

ture
Wh
hurs
Bird
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A
thus
delig
this
wh
hath
shal
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the
am
Sav
3.
B
hal
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sile

tures have received this sweetnesse !
When we behold the admirable co-
lours which are in *Flowers*, and
Birds, and the lovely beauty of *Wo-*
men: let us say, how faire is that God,
that made theſe ſo faire !

And if our loving God hath
thus provided us ſo many excellent
delights, for our paſſage thorow
this *Bochim*. or valley of teares ;
what are *theſe* pleaſures which hee
hath prepared for us, when wee
ſhall enter into the *Pallace* of our
Maſters joy ? How ſhall our ſoule
be there raviſhed with the love of
ſo lovely a *G O D* ? So glorious is
the object of heavenly *Saints* ; So
amiable is the ſight of our gracious
Saviour.

Judg. 2. 5.

3. Of the Prerogatives which the Elect ſhall enjoy in Heaven.

BY reaſon of this Communion
with God, the *Elect* in heaven
ſhall have ſoure ſuper excellent pre-
rogatives.

1. They ſhall have the *Kingdome*

Mat 25.

1 Pet. 1. 4.

Eph. 2. 19.

Heb 12. 22

Act. 22. 26

Act. 22. 28.

1 Pet. 1. 18.

Apo. 5. 10.

1 Pet. 2. 9.

Rom. 16. 10.

1 Pet. 2. 5.

Heb 13. 15

Mat 13. 43.

of heaven for their inheritance : and they shall bee free Denizons of the heavenly Ierusalem. Saint Paul (being a free Citizen of Rome) escaped whipping ; but they , who are once free Citizens of the heavenly Ierusalem, shall ever bee freed from the whips of eternall torments. For this freedome was bought for us not with a great summe of money, but with the precious blood of the Son of God.

2. They shall be all Kings and Priests : Spirituall Kings, to reigne with CHRIST, and to triumph over Satan, the world, and Reprobates : and spirituall Priests, to offer unto God the spirituall Sacrifice of Praise and Thankesgiving for ever more. And therefore they are said to weare both Crownes and Robes. Oh what a comfort is this to poor Parents, that have many children. If they breed them up in the fear of God, to be true Christians : they are they Parents to so many Kings and Priests.

3. Their bodies shall shine as the bright

brightnesse of the *Sonne* in the firmament: like the glorious Body of *CHRIST*, which shined *brighter* than the *Sunne* at *Noone*, when it appeared to *Saint Paul*. A glimpse of which glorious brightnesse appeared in the bodies of *Moses* and *Elias*, transfigured with our Lord in the holy Mount. Therefore (saith the Apostle) it shall rise a *glorious* *body*: yea, a *spirituall* *body*; not in *substance*, but in *quality*; preferred by *spirituall* *meanes*, and having (as an Angel) agilitie to ascend or descend. Oh what an honour is it, that our bodies (falling *more vile* than a *carrion*) should thus arise in *glory*; like unto the body of the *Son of God*!

4. Lastly, they (together with all the holy Angels) *there*, keepe (without any labour to distract them) a *perpetuall Sabbath*, to the glory, honour, and praise of the *ever-blessed Trinitie*, for the *creating*, *redeeming*, and *sanctifying* of the Church: And for his power, wisdom, justice, mercie, and goodness.

Phi. 3. 21.

Act. 12. 6.

Luk. 9. 31.

Mat. 9. 3.

1 Cor. 15.

42.

Vers. 44.

1 Th. 4. 1.

ness, in the government of Heaven and Earth. When thou hearest sweet Consort of *Musick*; meditate how happy thou shalt bee when (with the Quire of Heavenly *Angels* and *Saints*) thou shalt sing a part in that spirituall *Alleluiah*, on that eternall blessed Sabbath; where there shall bee such variety of pleasures, and society of joyes; as neither know tediousnesse in doing, nor end in delighting.

4. Of the effects of these prerogatives.

From these Prerogatives there will arise to the Elect in heaven, five notable effects.

1. Cor. I,

10.

aug salilog.

cap. 36.

Nihil mo-

rum in cor-

da, nisi

operum in

culo.

1. **T**hey shall know God, with a perfect knowledge, so far as Creatures can possibly comprehend the *Creator*. For there we shall see, the *Word*, the *Creator*, and in the *Word*, all creatures that by the *Word* were created.

the

that wee shall not need to learne
(of the things which weare made,) the knowledge of *him* by whom all things were made. The excellen-
test creatures in this life are but as a *darke vaine*, drawne betwixt God and us: but when this *vaine* shall be drawne aside; then shall wee see God face to face, and know him as we are knowne,

We shall know the power of the Father, the wisdom of the Sonne, the Grace of the Holy Ghost; and the indivisible nature of the blessed Trinity. And in him we shall know, not onely all our friend (who died in the faith of Christ) but also all the faithfull that ever were, or shall be. For,

1. Christ tels the Jewes, that they shall see Abraham, Isaac, and Jacob, and all the Prophets, in the Kingdome of God: therefore we shall know them.

2. Adam in his innocency knew Eve to bee bone of his bone, and flesh of his flesh, as soone as hee awaked. Much more then shall we know our

1 Cor. 13.

12.

2 Cor. 3. 6

Res vera
sunt in mun-
do invisibilib
in mundo
visibilib um-
br: a verum.
Herm.

Luk. 13. 28

Gen. 2. 23.

our kindred, when we shall awake perfected and glorified in the resurrection.

Mat. 27. 53

3. The Apostles knew Christ after his resurrection, and the Saints which rose with him, and appeared in the holy Citie.

Mat. 17. 4

4. Peter, James, and John knew Moses and Elias in the transfiguration: how much more shall we know one another, when wee shall be glorified?

Luk. 16. 23

5. Dives knew Lazarus in Abrahams bosome: much more shall the Elect know one another in heauen.

Mat. 19. 28

6. CHRIST saith, that the twelve Apostles shall sit upon twelve Thrones, to judge (at that day) the twelve Tribes: therefore they shall bee knowne, and consequently the rest of the Saints.

2 Co. 6. 2, 3

1 Cor. 13.

12. 7

August ad
italiam
v. quam.

Ep. 6.

7. Saint Paul saith, that at the day we shall know, as we are known of God; and Augustine (out of this place) comforteth a Widow assuring her, that as in this life she saw her husband and with external

cyc

eyes; so in the life to come, shee should know his heart, and what were all his thoughts and imaginati-
ons. Then husbands and wives,
look to your actions and thoughts:
For all shall be made manifest one day.
See 1 Cor. 4. 5.

8. The faithfull in the Old Te-
stament are said to bee gathered to
their *Fathers*: therefore the know-
ledge of our friends remaines.

9. *Love never falleth away*: there-
fore knowledge; the ground there-
of, remaines in another life.

10. Because the last day shall be
a declaration of the just judgment
of GOD: when hee shall reward
every man according to his workes:
and if every mans workes be brought
to light, much more the worker.
And if wicked men shall account
for every idle word, much more
shall the idle speakers themselves bee
knowne. And if the persons be not
knowne, in vaine are the workes
made manifest. Therefore (saith the
Apostle) Every man shall appeare, to
account, for the worke that hee hath
done

Gen. 25. 37

2 Reg. 22.

1 Cor. 13. 8

Rom. 2. 5.

Apo 22.

12

Ecle. 12. 14

Rom. 2. 16

Mat. 12. 36

2 Cor. 5. 10

1 Cor. 15.
24.28.

one in his body, &c. See *Wisedome* Chapter. 5, Verse 1. Though the respect of diversities of degrees and callings in *Magistracy*, *Ministry*, and *Oeconomy* shall cease; yea Christ shall then cease to rule, as he is *Mediatour*, and rule all in all, as he is *God* equall with the Father, and the Holy Ghost.

1 Cor. 13.
11.

Lumen est
umbra Dei,
& Deus est
lumen lumi-
nis. Plato.
Poli. 6.

The greatest *knowledge* that men can attaine unto in *this life*, comes as farre short of the *knowledge* which we shall have in *Heaven*, as the *knowledge* of a *childe* that cannot yet speak plain, is to the *knowledge* of the greatest *Philosopher* in the *World*. They who thirst for *knowledge*, let them long to bee *Students* of this *University*. For all the *light* by which we know any thing in this world, is nothing but the very *shadow* of *God*. But when we shall know *God* in *heaven*, we shall (in him) know the *manner* of the worke of the *Creation*, the *mysterie* of the worke of our *Redemption*: yea, so much *knowledge* as a *Creature* can possibly conceive and comprehend

prehend of the *Creator*, and his
works. But whilest we are in *this*
life, we may say with *Iob*: how lit-
tle a portion have wee of him? And
assure our selves with *Syracides*, that
There are hid yet greater things than
these be, and that we have seen but a
few of Gods works.

Iob. 26. 14.

Eccl. 41. 32

2. They shall love God with a
perfect and absolute love, as possibly
a creature can doe. The manner of
loving God, is to love him for him-
self: the measure is to love him
without measure. For in this life
(knowing God but in part) we love
him but in part: but when the Blesst
in heaven shall fully know God, then
they will perfectly love God. And
for the infinite causes of love
(which they shall know to bee in
him) they shall be infinitely ravi-
shed with the love of him.

1 Cor. 13.

12.

3. They shall bee filled with all
manner of divine pleasures. As thy
right hand (saith David) there are
pleasures for evermore; Yea, they
shall drinke (saith hee) out of the Ri-
vers of pleasures. For as soone as the
soule

Psa. 16. 11

Psal. 36. 8.

soule is admitted into the fruition of the beatificall essence of God: shee hath all the goodnesse, beauty, glory, and perfection of all creatures (in all the world) united together, and at once presented unto her in the sight of God: If any be in love, there they shall enjoy that which is more amiable: If any delight in fairenesse, the fairest beauty is but a dusty shadow to that which the delights in pleasures, shall there find infinite varieties, without either interruption of griefe, or distraction of paine: He that loveth honour, shall there enjoy it, without the disgrace of envied envy: he that loveth treasure, shall there possesse it, and never bee beguiled of it: There they shall have knowledge void of all ignorance; health: that no sickness shall impair: and life, that no death can determine. In a word, looke how farre this wide world surpasseth for light, pleasures, and comfort, the dark and narrow wombe, wherein thou wast conceived a child: so much doth the world to come exceed in joy.

eyes, solace, and consolation, this present world. How happy then shall we be, when this life is changed, and we thither translated?

4. They shall bee replenished with an unspeakable joy, In thy presence (saith David) in the fulnesse of joy. And this joy shall arise chiefly from the vision of God: and partly from the sight of all the holy Angels and blessed souls of just and perfect men, who are in blisse and glory with him.

But especially from the blissetull sight of Jesus, the Mediatour of the New Testament, our Emmanuel, God made man. His sight will bee the chiefe cause of our blisse and joy. If the Israelites in Ierusalem shouted for joy, that the earth rang againe, to see Salomon crowne d; how shall the Elect rejoyce in Heaven, to see CHRIST (the true Salomon) adorned with glory? If Iohn Baptist at his presence did leape in his mothers wombe for joy; how shall wee exult for joy, when he will be, not only with us, but in us in heaven? If the

Pla. 16 11

Heb. 12. 24

1 Reg. 1 40

Luk. 1. 44

ch. 17 22.

Mat. 2. 10

Luk. 2. 28.

Luk. 2. 40.
Facilius di-
cere possu-
mus quid ibi
non sit, quam
quid ibi sit.

Aug. de sic.
lib. 3.

1 Cor. 2. 9.

Mat. 25. 21

Ioh. 16. 22

Heb. 1. 3.

the *Wise men* rejoyced so greatly to find him, a *Babe*, lying in a manger: how great shall the joy of the *Elee* bee, to see him sit (as a King) in his *celestiall throne*? If *Simeon* was glad to see him an *Infant*, in the *Temple*, presented by the hands of the *Priest*; how great shall our joy bee, to see him a *King*, ruling all things at the *right hand* of his *Father*? If *Ioseph* and *Mary* were joyfull to find him in the *middest* of the *Doctors*, in the *Temple*; how glad shall our soules bee, to see him sitting as *Lord* among *Angels* in *heaven*? This is that joy of our Master which (as the *Apostle* saith) *they* hath not seene, *the eare* hath not heard, *nor the heart of man* can conceive: which, because it cannot enter into us, we shall enter into it.

5. Lastly, they shall enjoy this blissefull and glorious estate for evermore. Therefore it is termed *everlasting life*: and *Christ* saith, *tho* our joy shall no man take from us. All other joyes (bee they never so great) have an end. *Assuerus* Feasted

lasted

lasted an hundred and eighty dayes ;
 But he, and it, and all his joyes are
 gone. For mortall man to be *assu-*
med to heavenly glory, to be *associ-*
ated to Angels, to bee *satiated* with
 all delights and joyes, (but for a
 time) were much : but to enjoy
 them *for ever* without intermission
 of end, who can *bear* it, and not
admire it ! Who can *masse* of it, and
 not be *amazed* at it ! All the Saints
 of Christ (as soone as they felt
 out but a true taste of these eter-
 nall joyes) counted all the *riches*
 and *pleasures* of this life to bee but
dust and *dung*, (in respect of that
 And therefore (with uncessant
 prayers, fasting, almes-deeds, teares,
 faith, and good life) they laboured
 to ascertain themselves of this
 eternall life ; and (for the love
 thereof) they willingly either
 sold, or parted with all their earth-
 ly goods and possessions.

Christ calleth all Christians, *Mer-*
chants, Luke 19. And eternall life,
 a precious *pearle* ; which a wise
 Merchant will purchase, though it
 cost

a Phil. 3. 8.

b Act. 1. 45

Plutar.
Apoph.
Regum.

cost him all that he hath, Matth. 13.

Alexander hearing the report of the great riches of the Eastern Countrey, divided forthwith among his Captaines and souldiers all his Kingdome of *Macedonia*. *Hephastion* asking him what he meant in so doing; *Alexander* answered, that hee prefer'd the riches of *India* (whereof he hoped shortly to be Master) before all that his Father *Philip* left him in *Macedonia*. And should not Christians then preferre the eternall riches of Heaven so greatly renowned (which they shall enjoy ere long) before the corruptible trash of the earth, which lasts but for a season?

c Heb. 11.
10, 15, 16.

Abraham and *Sara* left their own Countrey and possessions, to seek for a Citie, whose builder and maker is *G O D*: and therefore bought no land, but only a place of buriall. *David* preferreth ^d one day in this place, before a thousand elsewhere yea, to be a Doore-keeper in the house of *G O D*, rather than to dwell in the richest Tabernacles of wickedness.

d Psal. 84.
10.

Elias

Elias earnestly besought the Lord to receive his soule into his Kingdome, and went willingly (though in a fiery Chariot) thither. Saint Paul (having once seene Heaven) continually desired to be dissolved, that he might be with Christ. Saint Peter (having espied but a glimpse of that eternall glory in the Mount) wished that hee might dwell there all the dayes of his life; sayin', Master, it is good for us to be here. How much better doth Peter now thinke it to bee in Heaven it selfe? Christ (a little before his death) prayeth his Father to receive him into that excellent glory. And the Apostle witnesseth, that (for the joy which was set before him) he indured the Crosse, and despised the shame. If a man did but once see those joyes, (if it were possible) hee would indure an hundred deaths to enjoy that happinesse but one day.

Saint Augustine saith, that hee would be content to indure the torment of Hell, to gaine this joy, rather than to lose it. Ignatius (S. Pauls Scholer)

c 1 Reg. 19
4.

f 2 Reg. 2.
15.
3 Phi. 1. 23

h Mat. 17
4.

i Ioh. 17. 5

k Heb. 11. 2

Serm. 31. de
Sanctis.

Hier. in
catalogo.
Iren. l. 3.
cont. Val-
lent.

Luseb l. 4.
cap. 16.

Nazian. de
vita Basil.

Ruth. i. 16

Scholer) being threatned (as he was going to suffer) with the cruelty of torments, answered, with great courage of Faith; *Fire, Gallows, Beasts, breaking of my bones, quarrelling of my members, crushing of my body, all the torments of the devill together, let them come upon mee, so I may enjoy my Lord Jesus, and his Kingdome.* The like constancy shewed Polycarpe, who could not by any terrours of any kinde of death, be moved to deny Christ in the least measure. With the like resolution answered Basil his persecutor, when they would terrifie him with death; *I will never* (said he) *fear death, which can doe no more than restore mee to him that made me.* If Ruth left her owne countrey, and followed Naomi her mother in law, to goe and dwell with her in the land of Canaan, (which was but a type of Heaven) onely upon the same which she heard of the Gods of Israel, (though she had no promise of any portion therein) how shouldst thou follow thy holy Mother

the Church, to goe unto Christ, into the heavenly Canaan; wherein God hath given thee an *eternall inheritance*, assured by an holy Covenant, made in the Word of God; signed with the blood of his Sonne; and sealed with his Spirit and Sacraments? This shall bee thine *eternall happinesse* in the Kingdome of heaven, where thy life shall be a communion with the blessed Trinity; thy joy, the presence of the Lambe: thy exercise, singing; thy ditty, *Alleluiah*; thy consorts, Saints, and Angels; where youth flourisheth, that never waxeth old; Beauty lasteth, that never fadeth; love aboundeth, that never cooleth; health continueth that never flaketh; and life remaineth, that never endeth.

Meditations directing a Christian how to apply to himselfe, without delay, the foresaid knowledge of God and himselfe,

THou seest therefore, O man, how wretched and cursed thy state

state is, by *corruption* of Nature without Christ: in so much, that whereas the Scriptures doe like wicked men unto *Lions, Bears, Butts, Horses, Dogges*, and such like savage creatures in their lives: it is certaine, that the condition of an *unregenerated* man, is in his death more vile than a *Dogge*, or the thiest creature in the world. For the *Beast* (being made but for man's use) when hee *dyeth*, endeth all his miseries with his *death*. But man (indued with a *reasonable*, and *immortall* soule, made after Gods Image, to serve God) when he ends the miseries of this life, must *account* for all his misdeeds, and beginne to indure those miseries that *never* shall know *end*. No creature but *man* is liable to yeeld at death an *account* for his life. The brut creatures, not having reason, shall not bee required to make an *account* for their *deeds*: and good *Angels*: though they have reason, yet shall they yeeld no *account*, because they have no *sinne*. And

for evill *Angels*; they are without
all hope, already condemned: so that
they need not make any further ac-
counts, *Man* only in his death, must
be Gods *accountant* for his life.

On the other side, thou seest (*O*
Man) how *happie* and *blessed* thy
estate is, being truly *reconciled* unto
God in *Christ*; in that (through
the restoration of *Gods Image*, and
thy restitution into thy *soveraigntie*
over other *creatures*) thou art in
this life *little inferior* to the *Angels*;
and shalt bee in the life to come,
equall to the *Angels*, Yea, (in re-
spect of thy Nature, exalted, by a
personall Union, to the *Sonne of God*,
and by him to the *glory* of the *Tri-
nity*) *superiour* to the *Angels*: a *Fel-
low-brother* with *Angels*, in *Spiritu-
all grace*, and *everlasting glory*.

Thou hast seene how glorious
and perfect God is, and how that
all thy chiefe *blisse* and *happinesse*
consisteth in having an eternall com-
munion with his Majesty.

Now therefore (*O impenitent*
Sinner) in the bowels of *Christ Je-*

As I intreat thee ; nay , I conjure thee , as thou tenderest thy owne salvation , seriously to consider with me , how false , how vaine , how vile are those things , which still retaine and chaine thee in this wretched and cursed estate , wherein thou livest ; and doe hinder thee from the favour of God ; and the hope of eternall Life and happinesse.

Meditations on the hinderances , which keepe back a sinner from the practice of Piety.

Those hinderances are chiefly seven.

I. An ignorant mistake of the true meaning of certaine places of the holy Scripture , and some other chief grounds of Christian Religion.

The Scriptures mistaken , are these
 1 Ezek. 33. 14. 16. At what time soever a sinner repenteth him of his sinne , I will blot out all &c. Hence the carnall Christian gathereth That hee may repent when he will. It is true , whensoever a sinner doth
 repent

repent, God will forgive, but the Text ſaith not, that a ſinner may repent whenſoever he will, but when God will give him *grace*. Many (ſaith the Scripture) when they would have repented, were rejected, & could not repent, though they ſought it carefully with teares. What comfort yeelds this Text to thee, who haſt not repented, nor knoweſt whether thou ſhalt have *grace* to repent hereafter?

Heb. 12. 17.
Luk. 13. 24.
27. -

2. Matth. 11. 26. *Come unto mee, all you that labour and are heavy laden, & I will give you reſt.* Hence the lowdeſt man collecteth, that hee may come unto Chriſt when he liſt. But he muſt know, That no man ever comes to Chriſt, but he, who (as Peter ſaith) Having knowne the way of righteousneſſe, hath eſcaped the pollutions of the world, through the knowledge of our Lord and Saviour Jeſus Chriſt. To come unto Chriſt, is to repent and beleeve. And this no man can do, except his heavenly Father draweth him by his *grace*.

2 Pet. 3. 20.
22.
Iſay 1. 18.
Iohn 6. 35.
Iohn 6. 44.

3. Rom. 8. 1. *There is no condem-*

H 2

nation

nation to them which are in Christ Jesus. True, but they are such, who walk not after the flesh, (as thou dost) but after the Spirit, which thou diddest never yet resolve to doe.

Tit. 2. 11, 12

4. 1 Tim. I. V. 15. Christ Iesus came into the world to save sinners. &c. True; but such sinners, who like Saint Paul, are converted from their wicked life: not like thee, who still continuest in thy lewdnesse. For that grace of God which bringeth salvation unto all men, teacheth us, that denying ungodlines and worldly lusts, we should live soberly, righteously, and godly in this present World.

Psa 34. 14

5. Prou. 24. 16. A just man falleth seven times in a day, and riseth. &c. [In a day] is not in the Text: Which meanes not falling into sin, but falling into trouble, which his malicious Enemy plots against the just; and from which God delivers him. And though it meant falling in, and rising out of sinne, what is this to thee; whose falls all men may see every day; but neither God, nor man, can at any time see thy

thy rising againe by Repentance.

6. *Isai. 64. 6.* All our righteousnesses are as filthy rags. Hence the carnall Christian gathers: that seeing the best workes of the best Saints are no better; then his are good enough: and therefore he needs not much grieve, that his devotions are so imperfect. But *Isaiah* meanes not in this place, the righteous workes of the Regenerate: as fervent prayers in the name of God: charitable almes from the bowels of mercie: suffering in the Gospels defence, the spoile of goods, and spilling of blood: and such workes, which Saint Paul calls the fruits of the Spirit: But the Prophet making an humble confession in the name of the Jewish Church, when she had fallen from God to Idolatrie, acknowledgeth, that whilst they were by their filthy sinnes separated from God, as Lepers are by their infected sores, and polluted cloathes, from men; their chiefest righteousnesses could not bee but abominable in his sight. And though our best workes, com-

Gal. 5. 22

a Apo. 3. 8.

b Apoc 19.

8.

c Ier. 13. 23

d Zac. 3. 4

e Gal. 1. 19

Rom. 5. 8.

Joh. 9. 31.

a Joh 3. 9.

r Joh. 5. 18

pared with *Christs* righteousness, are no better than *uncleane rags*: yet in *Gods* acceptation; for *Christs* sake they are called ^a *white rayment*; yea ^b *pure fine linnen*, and *shining*, far unlike the ^c *Leopards spots*, and ^d *filthy garments*.

7. *Iam. 3. 2.* In many things we sinne all, True, but *Gods* children sinne not in all things, as thou doest without either *bridling* their lusts, or *mortifying* their corruptions. And though the *reliques* of sin remaine in the dearest children of God, that they had need daily to cry, *Our Father which are in heaven, forgive us our trespasses*; yet in the ^e *New Testament*, none are properly called *Sinners*, but the *unregenerate*: but the *Regenerate* in respect of their zealous endeavour to serve God in unfained holinesse, are every where called *Saints*. In so much that *Saint Iohn* saith, that *Whosoever is borne of God, sinneth not*; that is, liveth not in wilfull *sinfulness*, suffering sinne to reigne in him, as thou doest. Deceive not thy selfe with the name

of a Christian: whoeuer liveth in any custowary grosse sinne, hee liveth not in the state of grace. Let therefore (saith S. Paul) every one that nameth the name of Christ, depart from iniquitie. The regenerate sinne, but upon frailtie: they repent, and God doth pardon: therefore they sinne not to death. The Reprobate sin maliciously, sinfully, and delight therein: so that by their good will, sin shall leave them before they will leave it. They will not repent, and God will no pardon. Therefore their sinnes are mortall (saith S. Iohn) or rather immortall, as saith Saint Paul, Rom. 2. 5, It is no excuse therefore to say, wee are all sinners. True Christians (thou seest) are all Saints.

2 Tim. 2. 19

1 Ioh. 5. 10

8. Luk. 23. 43. The Theefe converted at the last gaspe, was received to Paradise: What then? If I may have but time to say, when I am dying, Lord have mercie upon me: I shall likewise be saved. But what if thou shalt not? And yet many in that day shall say, Lord, Lord, and the Lord will not know them. The

Mat. 7. 22
23.

theese was *saved*, for he repented: but his fellow had no grace to repent, and was *damm'd*. Beware therefore, lest trusting to *late* Repentance at thy *last end* on earth, thou be not driven to repent too late without end in hell.

9. 1 Ioh. 1. *The blood of Iesus CHRIST cleanseth us from all sin.* And 1 Ioh. 2. 1. *If any man sin, we have an Advocate with the Father, Iesus CHRIST the righteous.* &c. Oh comfortable! But heare what Saint Iohn saith in the same place: *My little children, these things write I unto you, that you sinne not.* therefore thou leavest thy sinne, these comforts are thine; else they belong not to thee.

10. Rom. 5. 20. *Where sinne aboundeth, Grace did abound much more.* Oh sweet! but heare what Saint Paul addeth: *What shall we say then? shall we continue in sinne, that grace may abound? God forbid. How shall we that are dead to sinne, live any longer therein.* Rom. 6. 1, 2. This place teacheth us not to *presume*: but that

we should not *despaire*. None therefore of their promises, promiseth any grace to any, but to the penitent heart.

The grounds of Religion mistaken, are :

I. From the doctrine of *Justification* by faith only ; a carnall Christian gathereth ; *That good workes are not necessarie*. He commends others, that doe good workes, but he perswades himselfe that he shall be saved by his *faith*, without doing any such matter. But hee should know, that though good workes are not necessary to *Justification* ; yet they are necessary to *salvation* : for, we are Gods workmanship, created in Christ Iesus unto good workes, which God hath predestinated that we should walke in them. Whosoever therefore in yeares of *discretion*, bringeth not forth good workes after hee is called, he cannot be saved : neither was hee ever predestinated to life eternall. Therefore the Scripture saith, that Christ will reward every man according to his workes. Christ re-

Eph. 2. 10.

Fulk.
Rhem. Text.
Annot. in
Ephes. 2. 2.
Rom. 2. 6.
2 Cor 9. 6.
Apc. 22. 12.

- Apoc. 2. 3. *spects in the Angels of the seven Churches nothing but their *workes*, and at the last day he will give thee heavenly *inheritance* onely to them who have done *good workes*:^a in feeding the *hungry*, clothing the *naked*, &c. At that day^b *Righteousnesse* shall were the *Crowne*. No *righteousnesse*, no *Crowne*: No *good workes* (according to a mans *talent*) no reward from God: unless it be^c *vengeance*. To be rich in *good workes*, is the *surest* foundation of our *assurance*^d to obtaine *eternall life*. For *good workes* are the true *fruits* of a true *faith*, which apprehendeth *Christ*, and his *obedience*, unto *Salvation*. And no other *faith*^e *availeth* in *Christ*, but that which *worketh* by *love*: And (but in the act of *Justification*) that *Faith* which *only* *justifieth*, is^{*} never *only*, but ever accompanied with *good workes*: as the *Tree* with his *fruits*, the *Sunne* with his *light*, the *fire* with his *heat*, and *Water* with his *moysture*. And the *faith* which doth not *justifie* her selfe by *good workes* before *men*, is but^f*
- ^a Mat 25.
- ^b 1 Tim. 4. 8.
- ^c Rom. 2. 8.
- ^d 1 Tim. 6. 19.
- ^e Gal 5. 6.
- ^{*} *Fides sola, non est sola. Fides sola justificat, ut oculi soli vident.*
- ^f 1 Tim. 2. 16.

dead faith, which will never justifie a mans soule before God. But a justifying faith & purifieth the heart, and ^h sanctifieth the whole man through-out.

g Act. 15. 9
h Act 16. 18
i The 5. 28

II. From the doctrine of Gods eternall ⁱ Predestination, and unchangeable degree, he gathereth, that if hee be predestinated to be saved, hee cannot but be saved: if to be damned, no meanes can doe any good. Therefore all workes of Pietie are but in vaine. But hee should learne, that God hath predestinated to the meanes, as well as to the end. Whom therefore God hath predestinated to be saved, which is the ^k end, he hath likewise predestinated to be first called, justified, and made conformable to the Image of his Sonne, which is the ^l meanes. And they (saith S. ^m Peter) who are elect unto salvation, are also elect unto the sanctification of the Spirit. If therefore upon thy Calling, thou conformest thy selfe to the Word and Example of Christ thy Master, and obeyest the good motions of the Holy Spirit, in leaving

i Mar 25.
34.
Eph. 1. 4.
1 Cor. 3. 24

i 1 Pet. 1.
16.
1 Rom. 8.
29, 30.
1 Joh. 15. 16
a 1 Pet. 1.
2.

Voli et in
Deo pri-
mum quere-
re, secundum
Christum, et
tunc sit per
fidem in-
ternus, certa-
mento, se esse

leaving sin, and living a godly life : then assure thy selfe, that thou art one of those, who are *infallibly* predestinated to everlasting salvation. If otherwise, blame not *Gods Predesination*, but thine owne sinne and rebellion. Doe thou but returne unto God, and God will graciously receive thee, as the Father did the Prodigall son ; and by thy conversion, it shall appeare, both to *Angels*, and *men* ; that thou diddest belong to his *Election*. If thou wilt not ; why should God save thee ?

III. When a carnall Christian hears, *that man hath not free will unto good*, he looseth the *reines* to his owne corrupt will : as though it lay not in him to bridle, or to subdue it. *Implicitely* making God the Author of sinne, in *suffering* man to runne into this *necessitie*. But he should know, that God gave *Adam free-will*, to stand in his *integrity* if he would : but *man* abusing his free-will, lost both *himselfe* and *is*. Since the Fall, *Man* in his *state of corruption* hath free-will to *evill*, but not

e Luk 15. 10

f Ver 24.

Magnas

homo liberi

arbitrii vi-

res, cum con-

deretur, ac-

cepit. sed e-

as peccando

quasi. Aug.

de spir. &

lit. cap. 3.

Eecl. 7. 20.

Eecl. 15. 14

Homo male

utens libero

suo arbitrio,

& se & li-

berum suum

arbitrium

perdidit.

Aug. Ench.

ad Lawr.

30.

2 Cor. 3.

5.

to

to good: for, in this state, ^b we are
 not (saith the Apostle) sufficient to
 thinke a good thought. And God is
 not bound to restore us, what wee
 lost so wretchedly, and make no
 more care to recover againe. But
 as soone as a man is regenerated,
 the Grace of God freeth his will unto
 good, so that he doth all the good
 things he doth, with a free-will:
 for so the Apostle saith, that ^c God
 of his owne good pleasure, worketh both
 the will and the deed in us, who (as the
 Apostle expoundeth) ^d cleanse our
 selves from all filthines of the flesh and
 spirit; and finish our sanctification in
 the feare of God. And in this state
 every true Christian hath free-will,
 and as he increaseth in grace, so doth
 his will in freedom: for ^e when the
 Sonne shall make us free, then shall we
 be free indeed: and, ^f where the Spi-
 rit of the Lord is, there is libertie:
 for the holy Spirit drawes their
 mindes, not by coaction, but by the
 Cords of Love. Cant. 1. 4. by illumi-
 nating their mindes to know the
 truth; by changing their hearts to
 love

Per lapsum
 arbitrii li-
 bertas in
 naturalibus
 manca, in
 supernatur-
 alibus a-
 missa est,
 donec gra-
 tia restitua-
 tur.

c Phi. 2. 13,

13.

Acti agi-
 mur, The
 will is
 Passive in
 receiving
 the first
 grace, af-
 terward,
 active in
 all good-
 nesse.

d 2 Cor. 7.

e 1oh 8. 36

Liberum
 arbitrium,
 non nisi gra-
 tia Dei ef-
 ficitur li-
 berum.

Aug. ad Col.
 cap 17.

1 Cor 3. 17

Voluntas
humana
non libertate
gratiam
consequitur,
sed gratia
libertatem.
Aug de
grat.

love the knowne truth; and by enabling every one of them (according to the measure of grace which he hath received) to doe the good which he loveth. But thou wilt not use the freedome of thy will, so farre as God hath freed it: for thou dost many times wilfully (against Gods Law, to the hazard of thy soule) that, which (if the Kings Law forbade under the penalty of death, or losse of thy worldly estate) thou wouldest not doe. Make not therefore thy want of freewill unto good to be so much the cause of thy sin, as thy want of a loving heart to serve thy heavenly Father.

III. When the naturall mans heart, that no man (since the fall) is able to fulfill the Law of God, and to keepe all his Commandements: he boldly presumes to sinne as others doe: he contents himselfe with few good thoughts, and if hee be not altogether as bad as the worst, he concludes, that he is as truly regenerate as the best. And every voluntary refusall of doing good,

with

withstanding *evill*, hee counts the impossibilitie of the Law, But hee should learne, that though (since the Fall) no man but *Christ*, who was both *God and Man*, did, or can perfectly fulfill the whole Law: yet every true Christian, as soone as he is regenerated, begins to keepe all Gods Commandements in truth, though he cannot in absolute perfection. This with *David*, they apply their hearts to fulfill Gods Commandements always unto the end. And then the ^h Spirit of grace, which was promised to bee more abundantly poured forth under the Gospel, helpeth them in their good endeavours, and assisteth them, to doe what he commands them to doe. And in so doing, God accepteth their good will and endeavour, in stead of perfect fulfilling of the Law; supplying out of the merits of *Christ*, who fulfilled the Law for us, whatsoever wanteth in our obedience. And in this respect Saint *John* saith, that Gods Commandements are not burthenous. And Saint *Paul* saith, ¹⁷ I am able

g Psa 119
112

h Joel 2.28
29
Zach 12.10
Quod jubet
juvat. Aug.

2 Co 8
12

k 1 Ioh. 5.5

1 Phil 4.14

Luk. 1. 16

g Ioh. 13. 10

to do all things, through the help of him
 that strengthneth mee. And Zachary
 and Elizabeth are said^e to walke in
 all the Commandements of the Lord
 without reproofe. Hereupon Christ
 commendeth to his Disciples, the
 care of keeping his Commandements
 as the truest testimonie of our love
 unto him. So farre therefore doth
 a man love Christ, as hee makes
 conscience to walke in his Com-
 mandements: and the more time
 Christ is our love, the lesse will our
 paines seeme in keeping his Law.
 The Lawes curse (which under the
 Old Testament was so terrible) is
 under the New, by the death of
 Christ abolished to the regenerate.
 The rigour which made it so impossi-
 ble, to our nature before, is now to
 the new borne, so mollified by the Spi-
 rit, that it seemes facile and easie.
 The Apostles indeed pressed on the
 unconverted Iewes and Gentiles, the
 impossibilitie of keeping the Law
 by ability of nature corrupted. But
 when they have to doe with regene-
 rated Christians, they require to

the Law (which is the rule of righteousness) true obedience in word and deed : the mortifying of their members : the crucifying of the flesh, with the affections and lusts thereof, resurrection to newnesse of life : walking in the spirit, overcoming of the world by faith, so that though no Man can say as CHRIST, which of you can rebuke me of sinne? yet every regenerated Christian can say of himselfe: which of you can rebuke me of being an Adulterer, Whore-monger, Swearer, Drunkard, Thiefe, Usurer, Oppressor, Proud, Malicious, Covetous, Prophaner of the holy Sabbath, a Lye, a neglecter of Gods publike Service, and such like grosse sinnes? else hee is no true Christian. When a man casts off the conscience of being ruled by Gods Law, then God gives him over to be led by his own lusts, the surest signe of a reprobate sense. Thus the Law, which since the fall, no man by his own naturall ability can fulfill, is fulfilled in truth of every regenerated Christian, through the graces

h Rom. 15.

8.

1 Col. 3. 5.

k Gal. 5. 24.

Rom 6. 12,

13.

1 Rom. 6.

4. 5.

Rom. 8. 11.

n Ga 5. 25.

1 Joh. 3. 4.

Joh. 8. 46

Rom. 1.

4, 18.

q Rom 8.
 9. &c.
 Aug. optat
 ut Pelagius
 gnoscatur,
 esse legem
 vestrarum
 per gratiam
 Christi, &
 pacem ore
 edicit.
 r Luk. 11.
 12.
 ames 1. 9.
 Deus magis
 delectatur
 off. tu
 quam esse
 tu. Amb.

cious assistance of a Christs holy Spirit. And this Spirit God will give to every Christian that will pray for it, and incline his heart to keep his Lawes.

V. When the unregenerated man heares that God delighteth more in the inward minde than in the outward man: Then hee faineth with himselfe, that all outward reverence and profession is but either *superstition* or *superfluous*. Hence it is that he seldome kneeleth in the Church, that hee puts on his hat at singing of *Psalmes*, and the publike *Prayers*. Which the prophane Vane would not offer to doe in the presence of a Prince or a Noble-man. And so that he keep his minde unto God, he thinks he may fashion himselfe (in other things) to the *World*. He divides his thoughts, and gives so much to God, and so much to owne *lusts*: yea, he will divide with God the *Sabbath*, and will give him almost the *halfe*, and spend the other wholly in his owne pleasures. But know,

carnal

A small man, that Almighty God will not be served by *halves*, because hee hath created and redeemed the whole *Man*. And as God detests the service of the *outward* Man, without the *inward* heart, as *Hypocrisie*, so hee counts the inward service, without all *externall* reverence, to be mere *prophaneness*: hee requir-eth *both* in his worship. In prayer therefore bow thy *knees*, in witness of thy *humiliation*: lift up thine eyes, and thy hands, in testimony of thy *confidence*: hang downe thy head, and smite thy *breast*, in token of thy *contrition*: but especially call upon God with a *sincere heart*, serve him *holy*, serve him *wholly*, serve him *only*: for God, and the *Prince* of this world are two contrary *ma-sters*; and therefore no man can possibly serve both.

Matth. 6. 1

VI. The unregenerated Christian holds the *hearing of the Gos- pell preached*, to be but an *indifferent matter*, which hee may use, or not use, at his pleasure: but whosoever thou art, that wilt be assured in thy

thy heart, that thou art one of Christs *Elect* *sheepe*: thou must have a speciall care and conscience (possibly thou canst) to heare Gods *Word preached*: For first, the preaching of the Gospell is the chief ordinary meanes which God hath appointed to convert the soules of all that he hath * *predestinated to be saved*: therefore it is called *a* *power of God unto salvation to every one that beleeveth*. And where the Divine Ordinance is not; the people perisht: and whosoever shall refuse it *e* it shall bee more tolerable in the Land of Sodom and Gomorrah on the day of Iudgment, than for those people. Secondly, the preaching of the Gospell is the *d* *Standard or Ensign* of CHRIST; to which all soldiers and elect people must assemble themselves; when this *Ensigne* is displayed, as upon the *Lords day*, is none of CHRISTs people, that flockes not unto it: neither shall any drop of the *f* *rairie* of his Grace light on their soules. Thirdly, it is the ordinary meanes, by which the

* A. 13. 48

a Rom. 1. 16

b Pra. 19. 18

c Mat. 10. 22

d Isa. 11. 1.

e Isa. 2. 2.

f Zac. 14. 17

Holy

Holy Ghost & begetteth faith in our hearts, without * which we cannot please God. If the bearing of Christs voice be the chiefe marke of Christs elect h^e sheepe, and of the i^e Bridgromes friend: then must it bee a fearefull marke of a Reprobate^k Goat, either to neglect or contemne to heare the preaching of the Gospell. Let no man think this position foolish, for by this foolishnes of preaching, is pleased God to save them which beleeve. Their state is therefore fearefull who live in peace, without caring for the preaching of the Gospell. Can men looke for Gods mercy, and despise his meanes? ^m He (saith Christ of the Preachers of his Gospell) that despiseth you, despiseth mee. ⁿ Hee that is of God, heareth Gods words: yae therefore heare them not, because ye are not of God. Had not the^o Israelites heard Phineas message, they had never wept. Had not the Baptist preached, the Jewes had never p^r moued. Had not they who crucified Christ, heard Peters 9 Sermon, their hearts had never beene pricked. Had not

g Rom. 10

14.

* Heb. 11 6

h Ioh. 10. 27

i Ioh. 3. 29.

k Heb. 2. 3.

Ioh 8 47.

l I Cor. 1.

21.

n Luk 10.

16.

n Ioh 8-47.

o Iudg. 2. 1.

8c.

p Luk. 7. 32

33.

q Act. 2., 6

r John 3. 5 not the *Ninivites* heard *Jonas* ^r *pro-*
phing, they had never *repented*; and
 f Pro 28. 9 if thou wilt not ^r *heare*, and ^r *repent*
 t Luke 3. 7 thou shalt never be *saved*.

VII. The opinion that the Sa-
 craments are but *bare signes and seals*
 of Gods promise & grace unto us, doe
 not a little hinder *Piety*: where
 indeed, they are *seals*, as well of
 our *Service* and *obedience* unto God
 which *Service*, if we performe
 unto him, the Sacraments *seal* us
 grace unto us. But if wee receive
 them upon the resolution, to be
faithfull and *penitent* servants; then
 the Sacraments doe not only *signe*
 and *offer*, but also *seal* and *exhibit*
 indeed the inward spirituall grace
 which they outwardly promise us
 represent. And to this end *Baptism*
 is called the ^r *washing of regeneration*
 on, and *renewing of the Holy Ghost*,
 x 1 Cor. 10 the *Lords Supper*, & *The Communion*
 16. of the *body and bloud of Christ*.
 Were this truth beleev'd, the ho-
 ly Sacrament of the *Lords Supper*
 would be *oftner*, and with greater
 reverence received.

VIII. The

VIII. The last, and not the least black whereat *Pietie* stumbleth in the course of religion; is by adorning vices with the names of virtues; as to call drunken carousing, drinking of *Heaths*; spilling innocent blood, *valour*; *Gluttony*, *Hospitality*; *Covetousnesse*, *chastity*; *Whoredome*, loving a *Missresse*; *Symony*, *Gratuitye*; *Pride*, *Gracefulness*; *Dissembling*, *Compliment*; children of *Belial*, *Goodfellowes*; *Wrath*, *Hastiness*; *Ribauldrie*, *Mirth*. So on the other side, to call *Sobriety* in words and actions, *Hypocrisie*; *Almes-deeds*, *Vain-glory*; *Devotion*, *Superstition*; *Zeale in Religion*, *Puritanisme*; *Humilitie*, *crouching*; scruple of *Conscience*, *Precisenesse*, &c. & whilest thus we call *evill*, *good*; and *good*, *evill*; true *Pietie* is much hindred in her progresse. And thus much of the first hinderance of *Pietie*, by mistaking the true sense of some speciall places of Scripture, and grounds of Christian Religion.

The second hinderance of Piety.

1. The evill example of great persons.

The

The *practice* of whole prophane lives they prefer for their imitation, before the *precepts* of Gods holy Word. So that when they see the *great* men in the *State*, and many *chiefe* Gentlemen in their *Countrey*, to make neither care nor conscience to hear *Sermons*, to receive the *Communion*, nor to sanctifie the *Lords Sabbath* &c. But to be *Swearyers*, *Adulterers*, *Carousers*, *Oppressors*, &c. They thinke, that the using of the holy ordinances, are not matters of so great moment: for if they were such great and wise men would not let so little by them. Hence upon they thinke, that Religion is not a matter of necessitie. And therefore where they should (as *Christians*) row against the stream of impietie towards Heaven: they suffer themselves to be carried with the multitude, down right to hell, thinking it impossible that God will suffer so many to bee damned. Whereas, if the god of this world had not blinded the eyes of their mindes: the holy Scriptures would

The *practice* of whose *prophane* lives they prefer for their imitation, before the *precepts* of Gods *holy Word*. So that when they see the *great men* in the *State*, and many *chief Gentlemen* in their *Countrey*, to make neither care nor conscience to hear *Sermons*, to receive the *Communion*, nor to sanctifie the *Lords Sabbath* &c. But to be *Swearers*, *Adulterers*, *Carousers*, *Oppressors*, &c. They thinke, that the using of the *holy ordinances*, are not matters of so great moment: for if they were such great and wise men would not set so little by them. Here upon they thinke, that Religion is not a matter of necessitie. And therefore where they should (like *Christians*) row against the stream of impietie towards Heaven: they suffer themselves to be carried with the multitude, down right to hell, thinking it impossible that God will suffer so many to bee damned. Whereas, if the god of this world had not blinded the eyes of their mindes: the *holy Scriptures* would

[illegible]

1 Cor. 1.
26.

Ioh. 13,

Mat. 19.
33, 34.

4. M. J. 72
A. J. 72

15, 16.

Potentes
potenter
cruciabun-
tur. Sap

३. ५०५५

10

• 91

1425

11.2

100

delay, with the grievousnesse of his punishment. Though they were suffered to run on the score all the dayes of their life: yet they shall be sure to pay the utmost farthing, at the day of their death. And whilst they suppose themselves to be free from judgement; they are already smitten with the heaviest of Gods Judgements; * a heart that cannot repent. The stone in the reins or bladder, is a grievous paine that kills many a maneboddy; but there is no disease to the stone in the heart, wherof *Nabal* dyed, which killeth millions of soules. They refuse the tryall of Christ and his Crosse: but they are stoned by his executioner, to eternall death.

Because many Nobles and Gentlemen are not smitten with present Judgement, for their outrageous Swearing, Adultery, Drunkennesse, Oppression, Prophanes of the Sabbath, and disgracefull neglect of Gods Worship & Service: they begin to doubt of his divine Providence and Justice. Both which two evils,

* Rom. 2.

5

discre-

tionem

regularem.

Cor perinde

est ne-

scium.

b 1 Sam.

25.17.

Judg. 16.
21.

Judg. 16.
26. &c.

they should as willingly put out
in God as the Philistines had done
the eyes of Sampson. It is greatly
therefore to be feared; lest they
will provoke the LORD to cry
out against them, as Sampson
against the Philistines: By neglect-
ing the Law, and walking after
their owne hearts, they put out (as
much as in them lyeth) the eyes of
my Providence and Justice. Lead me
therefore to these chiefe pillars,
whereupon the Realme standeth
that I may pull the Realme upon
their heads, and be at once avenger
of them for my two eyes! Let not
Gods patience hinder thy repen-
tance; but because he is so patient,
therefore do thou the rather repent.

The fourth hindrance of Piety.

4. *The presumption of Gods mercy.*
For when men, are justly convic-
ted of their finnes, forth with they
betake themselves to this shield,
Christ is mercifull; so that every sin-
ner makes Christ the Patron of his
sinne: as though he had come into
the world, to bolster sinne.

words

21

not

not to destroy the *works of the Devil*. Hereupon the carnall Christian presumeth that though he continueth a while longer in his sinne; God will not shorten his dayes. But what is this but to be an implicite Atheist? Doubting that either God seeth not his sinnes; or if hee doth, that hee is not just; for if he beleeveth that God is just, how can he thinke that God, who for sinne so severely punisheth others, can love him who still loveth to continue in sin? True it is Christ is mercifull. But to whom? only to them that repent and turne from iniquity in Jacob. But if any man blesse himselfe in his heart, saying. *I shall have peace although I walke according to the stubbornnesse of mine owne heart, thus adding drunkennesse to thirst, the Lord will not be mercifull to him, &c.* O mad men! who dare blesse themselves, when God pronounceth them accursed? Look therefore how far thou art from finding *repentance* in thy selfe; so farre art thou from any assurance of finding

1 Ioh. 3
3.

Isa. 59. 10
Deu. 9. 9.

Non de-
linquenti-
sed pecca-
ta relin-
quenti
con donat
Deus.

mercy in Christ. Let therefore the wicked forsake his wayes, and the pious his own imaginations, and returne unto the Lord; and he will haue mercy upon him: and to our God, for he is very ready to forgive.

Despaire is nothing so dangerous as Presumption. For we read not in all the Scriptures of above three or foure, whom roaring Despaire overthrow: but secure Presumption hath sent millions to perdition without any noise. As therefore the Damfells of Israel sang in their dances, Saul hath killed his thousands and David his tenne thousands: so may I say, that despaire of Gods mercy hath damned thousands, but the Presumption of Gods mercie hath damned tenne thousands, and sent them quicke to hell, where now they remaine in eternall torments without all helpe of ease, or hope of redemption. God spared the Theefe, but not his fellow. God spared one, that no man might despaire, God spared but one, that no man should presume. Joyfull assurance

Isa. 55. 7.
1 Sam.

Ametuens
dum est
ne se occi
dat spes,
et cum
multum
spes de
in sekeris
d'a, incie
das in ju
d'cium.

Auzust.
Luke 23.
Latronis
exemplum
non est ex
emplum
iustitiae.
n 5, sed
consolatio
on 5. 1. 1. 1.

rance

rance to a sinner that repents: no comfort to him that remains impenitent. God is infinite in mercy, but to them onely, who turne from their sins, to serve him in holinesse: *Whom which no man shall see the Lord, Heb. 12. 14.* To keepe thee therefore from the hindrance of presumption, remember, that as Christ is a Saviour, so *Ahaser* is an accuser. Livetherefore as though there were no Gospel; die as though there were no Law. Pass thy life as though thou wert under the conduct of *Ahaser*: depart this life, as if thou knewest none but Christ, and him crucified. Presume not, if thou wilt not perish; Repent if thou wilt be saved.

The fifth hindrance of Piety.

5. *Evill company*, commonly termed *good fellows*: but indeed the Devils chiefe instruments, to hinder a wretched sinner from repentance and Piety. The first signe of Gods favour to a sinner, is, to give him grace to forsake evill companions: such who wilfully continue in sin, contemne the meanes of their

loc. 5. 45

*Qui dat
penitentiam
veniam,
non dabit
peccanti
penitentiam,
August.*

Psal 1.1.

Apoc. 18.

Psal 1.1.

Luke 22.

Psal 6.8.

Psal 6.8.

Psal 6.8.

Psal 6.8.

Psal 6.8.

Psal 6.8.

Psal 6.8.

Psal 6.8.

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Psal 6.8.

Psal 6.8.

Psal 6.8.

Psal 6.8.

Psal 6.8.

Psal 6.8.

Psal 6.8.

their calling, giving at the sincerity of profession in others, and turning Christian Religion by their own profane lives. These fit in the *Friendship of Carnal*. For as soon as God admits a sinner to be one of his people; he bids him *Quit thyself of Babylon*. Every ill company is *Babylon*. Out of which, let every child of God either keep himself, or if he be so, think that he hears his Fathers voyce sounding in his ears, *Come out of Babylon my Child*. As soon as Christ looked in man upon *Peter*, he cast him out of the company that was in the High Priest Hall, he wept bitterly for his offence. David vowing (upon recovery) a new life, said *Awake from me all ye workers of iniquity*. And As if it were impossible to become a new man, till he had shaken off all old companions. The truest proof of a mans Religion is the quality of his companions. *Prophane companions* are the chief enemies of Piety, and quellers of holy motions. Many times in power *Christ* (offering to be

new borne in thee) thrust into the
stable: when these lewd compa-
nions by their drinking playes, and
jests, take up all the best roomes in
the Inn of thy heart. Oh, let not
the company of earthly sinners,
hinder thee from the society of
Heavenly Saints and Angels.

Luke 2.

The sixth hinderance of Piety.

6. Conceited feares, lest the Prac-
tise of Piety should make a man (es-
pecially a young man) too
sad and pensive: whereas indeed,
none can better joy, nor have more
cause to rejoyce, than the pious, and
religious Christians. For as soon as
they are justified by faith, they have
peace with God, than which there
can be no greater joy. Besides, they
have already the Kingdom of grace
descended into their hearts: as an
assurance that (in Gods good time)
they shall ascend into his Kingdom
of glory. This kingdom of grace con-
sists in three things: First, Right-
eousness; for having Christs Right-
eousnesse to justify them before
God, they endeavour to live righte-

Rom. 4.

Rom. 10.

Rom. 12.

Rom. 5.

Rom. 12.

Rom. 12.

Rom. 12.

Rom. 12.

Rom. 14.

Rom. 14.

only before men. Secondly, *Peace*, for the peace of conscience inseparably followeth a righteous conversation. Thirdly, *the joy of the Holy Ghost*; which joy is only left in the peace of a good conscience: and is so great, that it *passeth all understanding*. No tongue can express it, no heart can conceive it, but only he that feels it. This is that *fullness of joy*, which *Christ* promised his Disciples, in the midst of their troubles, *joy that no man could take from them*. The feeling of this joy, *David* upon his repentance begged so earnestly at the hands of God: *Restore me to the joy of thy salvation*. And if the Angels in heaven *rejoyce* so much at the conversion of a sinner: the joy of a sinner converted, must needs be exceeding great in his own heart. It is worldly sorrow, that sheweth so timely upon mens heads, & fills the furrowes of their hearts, with the sorrow of death. The godly sorrow of the godly (when God thinkes it meet to try them) causeth in them *Repentance*.

2 Cor. 13

Phil. 4. 7.

Job 16.

24.

verse 22.

Psalm 51.

12.

Luk. 15.

7. 10.

2 Cor.

2. 10.

is not to be repented of, for it
doth but further their salvation.
And in all such tribulation they shall
be sure to have the holy Ghost to be
their Comforter, who will make
all consolations to abound through
Christ, in the sufferings of Christ
shall abound in us. But whilst a
man liveth in impiety, he hath no
peace, saith Esay: his laughter is but
madness (saith Solomon) his riches
are but clay, saith Habakkuk; nay,
the Apostle esteemeth them no better
than dung, in comparison of the
pious mans treasure; all his joy
shall end in weeping, saith Christ. Let
not therefore this false feare hinder
thee from the practice of Piety.
Better it is to goe sickly (with La-
zarus) to heaven, than full of mirth
and pleasure, with Dives to Hell.
Better it is to mourne for a time
with men, than to be tormented
for ever with devils.

John 14

16, 17

2 Cor.

13

Isa. 17

1, 21

Ecc. 2

Haba. 2

6

Phi. 3, 8

Lu. 6, 25

The seventh hindrance of Piety.

7. And lastly, The hope of long
life: for, were it possible, that a wic-
ked liver thought this yeare to be
his

Flores, si
scires u-
num tua
tempora
mensum.
Rides,
quidam ag-
it for sit au-
una die.
I. Morn-
Luke 12
19, 20.

3. id 91
2. 3. 11

Lam. 1. 9.

Iob 14. 1.

his last year: this month, his last
month; this week, his last week:
but that he would change and re-
mend his wicked life. Not verily,
he would in the best means to re-
pent & to become a new man. But
as the rich man in the Gospel pro-
mised himself many years to live
ease, mirth, & plenty, when he had
not one night to live longer: &
many wicked Epicures falsely pro-
mise themselves the age of many
yeares, when the thread of their
life is already almost drawn out.
and Solon ascribes the cause
of the Jewes sinnes and calamities
to this, that *they remembred not the
last end.* The longest space betwixt a man
comming by the womb, and going
by the grave, is but short: for *what is
borne of a woman, hath but a
short time to live.* He hath but a few
dayes, and those full of nothing but
troubles. And except the practice
of Piety: how much better is the
state of the childe that yestern-day
was baptised, and to day is buried,
than

that Methuselah, who lived nine hundred sixty nine yeares and then died of the dew, happened the Babe, because he had less sin, and fewer sinners. And what now remains of both, but a lone remembrance? What trust should a man repose in long life? seeing the whole life of man is nothing but a lingering death: so that as the Apostle saith, *a man dyeth daily*.

Hearke in thine eare, O secure fellow, thy life is but a puffe of breath in thy nostrill, trust not to it. Thy Soule dwelleth in a house of clay, that will fall ere it be long, as may appeare by the dimnesse of thy eyes, the deafnesse of thy eares, the wrinckles in thy cheekes, the rottennesse of thy teeth, the weaknesse of thy sinewes, the trembling of thy hand, the Kalender in thy bones, the shortnes of thy sleepe, and every gray haire, as so many Summons, bids thee prepare for thy long home. Come, let us in the meane while walke to thy Fathers house: break open the lidde; see here how

*Quo t' die
marinur
quotidie
enim de-
mitur pars
vite, et
cum quo
quecum-
que scimus
vita de-
relictur.
Vivamus.
1. Cor. 15.
31.
Isa. 2. 22.*

Iob 12. 4.

how that Corruption is thy Father,
and the Worm thy Mother and Si-
ster: seest thou how these are I so
must thou be ere long, foole thou
knowest not how soone. Thy
Houre glasse runneth apace, and
in all places, death in the meane
while waiteth for thee.

The whole of man (I save what
is spent in Gods service) is but a
foolery: for a man lives forty yeeres,
before he knows himselfe to be a
foole, and by that time he seeth his
folly, his life is finished.

Hark (*Husbandman*) before thou
seest many more crops of harvest,
thy selfe shall be ripe, and Death
will cut thee down with his sickle.
Hark (*Trades-man*) ere many mo-
neths goe over, thy last moneth
will come on: after which thou
shalt trace away, and trade no lon-
ger. Hark (*most grave Judge*) with-
in a few termes, the terme of thy life
approacheth, wherein thou shalt
cease to judge others, and go thy selfe
to be judged. Hark (*O man of God*)
that goest to the pulpit; preach this

word

Sermon

Hong of
fearful
que ad 40
amun, in
inde ubi
agnos is se
esse fatus
vbi cons
sumpta
off. Luth

sermon as it were the last that thou shouldst make to thy people. Harke (*Noble man*) lay aside the high conceits of thy *Honour*; Death ere it be long * will lay thy honour in the dust; and make thee as base as the earth; that thou treadest under thy foete. Harke (*thou, that now readest this booke*) assure thy selfe ere it be long, there will be but two holes, where now thy two eyes are placed, and others shall reade the truth of this lesson upon the bare skull; w^{ch} now thou readest in this little booke. How soone I know not, but this I am sure of: that * thy time is appointed, thy * members are determined, thy * days are numbered, and thy very * last houre is limited, beyond which thou shalt not passe. For then, the * first horse of death, mounted on his * pale horse, shall alight at thy doore: and (notwithstanding al thy *Wealth*, thy *Honour*, and the *swarms* of thy dearest friends) will carry thee away, bound hand & foote, as his prisoner, and keepe thy body under a load of earth, untill that day

* *Mors*
Sceptra lin
gonibus
equat.

* Job 4.

14.

* Job 4. 5.

* Psal. 90.

12.

* Dan. 5. 26.

* *Sic sit*

* *cuique*

* *dies. Vir.*

* Job. 13.

1. & 21. 9.

* Job. 17.

13.

* Apoc. 6.

8.

2 Cor.
5.10.

1 Pet. 3.

Heb. 3.

Penitent;

veniam

spespondit,

sed viven-

di in cras-

tinum non

spespondit

Chryso.

Nemo tam

devox. ha-

bit fauor-

em, casti-

num ut

posset flir-

pidicari.

Senec.

Heb. 3.

13. 201

day come, wherein thou must be brought forth to receive according to the things which thou hast done in this body, whether it be good or evil. Oh, let not then the false hope of an uncertain long life hinder thee from becoming a present Practitioner of Religious Piety. God offereth grace to day, but who promiseth to morrow? There are now in hell many young men who had purposed to repent in their old age: but Death cut them off in their impetuosity, ere ever they could attain to the time they set for their repentance. The longer a man runs in a disease, the harder it is to be cured: for as flame of sin breeds hardness of heart, and the impudencies which hinder thee from repenting now, will hinder thee more, when thou art more aged. A man being to goe a farre and foule journey, will not lay the heaviest burthen upon the weakest horse. And with what conscience canst thou lay the great load of repentance on thy feeble and tyred old age?

age? whereas now in thy chiefest
 strength thou canst not lift thy burt
 art ready to stagger under it. Is it
 wisdom for him that is to faile a
 long and dangerous voyage, to lie
 playing and sleeping, whilst the
 wind fureth and the Sea is calme,
 the Ship sound, the Pilots well, As-
 sured strong, and then set forth
 when the windes are contrary, the
 weather tempestuous, the Sea ra-
 ging, the Ship rotten, the Pilot sicke,
 and the Saylers languishing? There-
 fore, O sinfull soule, beginne now
 thy conversion to GOD, whilst
 life, health, strength & youth lasteth;
 before those ^a yeares draw nigh,
 when as thou shalt say, I have no
 pleasure in them. God even required
 in his service the ^b first borne, and
 the ^c first fruits, and those to be of-
 fered unto him without delay. So
 just ^d Abel offered unto God his
 firstlings of fairest lambs: and rea-
 son good, that the best Lord should
 be first and best served. All Gods
 servants should therefore ^e remember
 to serve their Creator in the dayes

^a Eccles.

12.1.

^b Exod.

13.2.

^c Exod.

22.29.

^d Gen. 4.

4.

^e Eccles.

12.12.

Gen. 22.

3.

Gen. 43.

3:

Mal. 1. 8

Dan. 1. 4.

2 Sam. 5. 8

of their youth and early in the morning, like Abraham, to sacrifice to God the young Isaac of their age. I will not see my face (saith Joseph to his Brethren) except you bring your younger brother with you. And how shalt thou looke in the face of Jesus, if thou givest thy younger years to the devil, and bringest him nothing but thy blind, lame, & decrepit old age? Offer it unto the Prince, saith Malachi. If he will not accept such a one to serve him, how shall the Prince of Princes receive such a one to be his servant? The King of Babel would have you men (well-favoured, and such ability in them) to stand in his Palace. Shall the King of Heaven have none to stand in his Courts, but the blind and lame, such as the soule of Daniel hated? thinkst thou when thou hast served Satan wth thy prime years, to satisfie God with thy dotage? Take heed lest God turn thee over to thy old master againe: That as thou hast all the dayes of thy life done his work: so he may in the end pay thee

thy *wages*. Is that time fit to undertake by the serious exercises of repentance (*w^{ch} is the work of works*) to turn thy sinful *soule* unto God, when thou art not able with al thy strength to turne thy *weary bones* on thy *soft bed*? If thou finde it so hard a matter now, thou shalt finde it far harder then. For thy sin will wax stronger, thy strength will grow weaker, thy conscience will clog thee, *paine* will distract thee, and *fear* of death will amaze thee, and the *visitation* of friends will so disturb thee, that if thou be not furnished aforehand with store of *faith*, *patience*, and *consolation*; thou shalt not be able either to *meditate* thy self, or to heare the word of *comfort* from others, not to pray *alone*, nor to joyn with *others*, to pray for thee; it may be thou shalt be taken with a *dumb palsey*, or such a *deadly senselesnes* that thou shalt neither remember God nor think upon *thine own estate*: & dost thou not wel deserve, that God should forget to save thee in thy *death*, who art so unmindefull now

to

Mat. 7.
12.

Heb. 12.
7.

Mat. 25.
11.

Apoc. 3.
10.

to save him in thy life? The fear of death will drive many at the time to cry, Lord, Lord: but Christ protesteth that he will not then know them for his. Yea, many shall die (like Esau) with many tears to repent, and yet find no place to repentance. For man hath not free will to repent when he will, but when God will give him grace. And if Mercy shewed her selfe so inexorable, shee would not open her gates to tender suitors as Virgins, to earnest suitors as Thieves, because they knocked so late: How thinkest thou, that shee will ever suffer thee to enter her gates, being so impure a wretch that never thinkst to leave sin, till sin first leaveth thee, and didst never yet knocke with thine *innocency*, upon the breasts of a penitent heart? And justly doth her Grace deny to open the gates of Heaven, when thou knockest with thine *avaricity*; who in thy prosperity wouldst not suffer Christ whilst he knocked, to enter in at the doore of thy heart. Trust

Mat. 27.
49.
a Deu. 30.
16.
Pro. 3. 3.
Psal. 24.
16. &c.
b Psa. 90.
9. &c.
c Iam. 4. 4.
d Psalme.
109. 23.
e Psa. 76.
5. &c.
f Psa. 90. 6.
g 1 Pet. 1.
24.
h Psa. 98. 6.
i Isa. 38.
12.
j 2 Cor.
13. 1.
k Heb. 11.
25.
l 1 Cor. 4.
17.

Spirit move thee not to give thy
selfe any longer to eat and drinke
with the drunken, lest thy Master
send death for thee in a day, when
thou lookest not for him; and in a
houre thou thou art not aware of, and
so suddenly cut thee off, and appoint
thee thy portion with the Hypocrites
where shall be weeping and gnashing
of teeth. But if thou lovest a long
life, feare God, and long for life
verlasting. The longest life becometh
when it is come to the period, will
appeare to have beene but as a flower
that is told; a vanishing vapour,
fitting a shadow, a seeming dream,
a glorious flower, growing, and
flourishing in the morning, but in
the evening cut downe and withered
or like a Weavers Shuttle, which
by winding here and there, swiftly
unwindeth it selfe to an end. It is
but a moment saith S. Paul, O the
madnes of man! that for a mo-
ment of sinfull pleasure, will ha-
zard the losse of an Eternall weale
of glory.

These are the seven chiefe hind-
rances

rest of Piety, which must be cast
out, like *Mary Magdalene* seven de-
vils, before ever thou canst become
a true profixer of Piety, or have
any sound hope to enjoy either fu-
ner from Christ by grace, or fel-
lowship with him in glory.

Mar. 16.
Luk. 8.2.

The Conclusion.

To conclude all, forasmuch as
thou seest, that without Christ,
thou art but a *shell out of sunne*, *Doubt-
full*, and *Wormes* (most) whose
thoughts are vaine, whose desires
are vile, whose pleasures have scarce
beginning, whose miseries never
know end, what *Wise man* would
incur these *bellifortments*, though
he might by living in sin purchase
to himselfe for a time, the *Empire
of Augustus*, the riches of *Cressus*,
the pleasures of *Salomon*, the policy
of *Achitophel*, the voluptuous fare
and fine apparel of *Dives*, for what
should it availe a man (as our Savi-
our saith) to win the whole world for
a time; and then to lose his soule in
hell for ever.

And

Heb. 12. 11
13.

And seeing this likewise how
 God how good is thy happiness in
 Christ; and how pain are the in-
 derances, that debar thee from the
 same; beware (as the Apostle re-
 bukes) of the delusion of sin.
 For that sin, which seems now
 to be so pleasing to thy corrupt na-
 ture, will one day prove the bitter-
 est enemy to thy happiness. And
 in the mean while which
 (unsway) time he will be
 (as a Serpent) seeme be-
 tiffall to the eye; but take heed
 the sting behind: whose venemous
 effects if thou knowest, thou wilt
 diligently flye from him, as
 from a Serpent; for
 sin never did any man good
 and the more sin a man hath com-
 mitted, the more odious he be-
 cometh to God; the more
 hateful to all good men.
 Sinne brought upon thee
 the will, crosses, toiles, disgraces,
 sicknesses, that ever befell the
 Father (saith David) by reason
 of their transgressions, and because

Psal. 107
17.

their iniquities, are afflicted. Jeremy in lamenting manner asketh the question *Wherefore is the living man sorrowfull?* The holy Ghost answereth him; *Man suffereth for his sin.* Hereupon the Prophet takes up that dolefull *owe cry* against sinne, as the cause of all their miseries; *Woe now unto us that ever we have sinned.*

Lam. 3. 20.

Lam. 5. 16.

If thou doest not speedily repent thee of thy sinnes, they will bring upon thee yet far greater plagues, losses, crosses, shame and Iudgements, than ever hitherto befell thee. Reade *Levit. 26. 18. &c. Dent. 28. 15. &c.*

4. And lastly, if thou wilt not cast off thy sinne, God (when the measure of thine iniquitie is full) will cast thee off for thy sinne; for as he is just, so he hath power to kill and cast into hell, all hardened and impenitent sinners. If therefore thou wilt avoid the cursed effects of sinne in this life and the eternall wrath due thereto in the world to come, and be assured that thou art not one of those, who are given over to a reprobate

Gen. 15. 16.

Dan. 4.

24.

2 Sam.

12. 13.

Jon. 3. 5.

&c.

Luk. 22.

62.

2 Cor. 5.

20.

sence; Let thou (O sinner) my self be acceptable unto thee: break off thy sinnes by righteousness, and thine iniquities by shewing mercy to the poore: O let there (at length) be an healing of thine error. Nathan used but one parable, & David was converted: Jonas preached but once to Nineve, and the whole City repented: Christ looked but once on Peter, and he went out and wept bitterly. And now, that thou art offered so lovingly intreated, not by a Prophet, but by Christ the Lord of Prophets; yea that God himselfe, by his Embassadors doth pray thee to be reconciled unto him: leave off thine adultery with David: repent of thy sins like a true Ninivite; and when Christ looketh in mercy upon thee, leave thy wicked companions, and weepe bitterly for thine offence.

Content not thy selfe with the formall Religion, which unregenerate men have framed to themselves in stead of sincere devotion: for the multitude of opinions most men have almost lost the practise of true Religion.

Religion. Thinke not that thou art a Christian good enough, because thou dost as the most, and art not so bad as the most. No man is so wicked, that he is addicted to all kinde of vices (for there is an *Antipathy* twixt some vices:) But remember that *Christ* saith, *Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, yee shall in no case enter into the Kingdome of Heaven.* Consider with thy selfe, how far thou comest short of the *Pharisees* in fasting, praying, frequenting the Church, and in giving of *Almes*. Thinke with thy selfe how many *Pagans*, who never knew *Baptisme*, yet in morall vertues, and honesty of life, do go farre beyond thee. Where is then the life of *Christ* thy Master? and how farre art thou from being a true Christian? If thou dost willingly yeeld to live in any one grosse sin, thou canst not have a regenerated soule; though thou reform'st thy selfe like *Herod* from many other vices. A true Christian must have

Mat. 5.
20.

Mat. 6.
10.

respect to walke in the *mouth* of his
 heart, in all the Commandements
 of God alike: for (saith S. James) He
 that shall offend in one point of the
 Law (wilfully) is guilty of all. And
 Peter bids us lay aside (not some
 but) all malice, guile and hypocrisies,
 &c. One sin is enough to damne
 mans soule, without Repentance:
 dreame not to go to heaven, by any
 nearer or easier way than Christ
 hath trained to us in his word. The
 way to heaven is not *easy*, or *com-*
mon, but *strait* and *narrow*: yea so
 narrow, that Christ protesteth that a
 Rich man shall hardly enter into the
 Kingdome of Heaven, and that those
 who enter, are but a few: and that
 those few cannot get in, but by *striv-*
ing: and that some of those who
 strive to enter in, shall not be able.
 This all Gods Saints (whilst they
 here lived) knew well: when with
 so often *fastings*, so earnest *prayer*,
 so frequent hearing the *Word*, and
 receiving the *Sacraments*, and with
 such abundance of *teares*, they de-
 voutly begged at the hands of God

Jam, 2. 10.

1 Pet, 2. 1.

Mar. 5. 14.

Mat. 19.

23.

Mar. 7. 14

& 21. 14.

Luke 13.

24.

for Christs sake to be received into
his Kingdome.

If thou wilt not beleeve this
truth; I assure thee that the devill,
which periwades thee now; that it
is easie to attaine Heaven, will tell
thee hereafter, that it is the hardest
business in the world. If therefore
thou art desirous to purchase sound
assurance of salvation to thy soule;
and to go the right and safe way to
Heaven; get forth with (like a wise
Virgin) the Oyle of Piety in the
Lamp of thy Conversation: that
thou mayest be in a continuall rea-
dinesse to meete the Bridegroom,
whether he cometh by Death; or
by Judgement. Which that thou
mayest the better doe; let this be thy
daily practice.

Mat. 25. 1

*How a private man must begin the
morning with Piety.*

AS soone as ever thou awakest
in the morning, keep the doore
of thy heart first shut, that no
Earthly thoughts may enter, before
that

* *Primi-*
tie oris
& cordis
Deo offe-
rende.
Amb.in
Plal. 119

Exo. 27.
20, 21.
Exod. 30
6, 7.
Plal. 14.
1, 2.

a Plal. 51.
b Rom. 8.
c Hol. 13.
a.

that God be come in first: & let him (before all others) have the * first place therein. So all evill thoughts, either will not dare to come in; or shall the easier be kept out; and the heart will more savour of Piety and godlines all the day after. But if thy heart be not (at the first waking) filled with some meditations of God, and his Word; and dressed like the *Lampe* in the *Tabernacle*, every morning and evening, with the *olive* of Gods Word; and perfumed with the sweet *Incense* of prayer: *Satan* will attempt to fill it with worldly cares, or fleshly desires, so that it will grow unfit for the service of God all the day after, sending forth nothing, but the stench of corrupt and lying words, and of rash and blasphemous Oathes.

Beginne therefore every dayes worke, with Gods word and Prayer; and offer up unto God upon the *Altar* of a *contrite heart*, the *groanes* of thy Spirit, and the *calves* of thy lips, as thy morning sacrifice, and the *first fruits* of the day.

day: and as soone as thou awakest,
say unto him thus;

*A short Soliloquie, when one first
wakes in the Morning.*

My soule waiteth upon thee, O
Lord, more than the Morning
Watch watcheth for the Morning.
O God, therefore be mercifull unto
me, and blesse mee, and cause thy
face to shine upon me: fill mee with
thy mercie this Morning, so shall I re-
joyce and be glad all my dayes.

Pf. 130.6.
Psa. 67.1.

Meditations for the Morning.

Then meditate,

HOWE Almighty God can (in
the Resurrection) as easily
raise up thy body out of the grave,
from the sleep of death, as hee
hath this Morning wakened thee
in thy bed, out of the sleepe of na-
tural death. At the dawning of which re-
surrection day, Christ shal come to be
glorified in his Saints: and every one
of the bodies of the thousands of
his Saints (being fashioned like unto

Pf. 90.14
2 Thes.
4.10.
Iude ver.
14.
Phil. 3.
21.
Mat. 13.
6. & 17.
2.

Luk. 9. 32.

his glorious body) that shal be as bright
 as the Sun. All the Angels shining
 likewise in their glory: the body of
 Christ surpassing them all in splen-
 dor and glory: and the Godhead ex-
 celling it. If the rising of one Sun
 make the morning skie so glorious,
 what a bright shining and glorious
 Morning will that be, when so ma-
 ny thousand thousands of bodies,
 farre brighter than the Sonne, shall
 appeare and accompany Christ, in
 his glorious traine, comming to
 keepe his generall Session of righte-
 ousnesse, and to judge the wicked
 Angels, and all ungodly Men: and
 let not any transitory profit, plea-
 sure, or vaine glory of this day,
 cause thee to lose thy part and por-
 tion of the eternall blisse and glory
 of that day, which is properly ter-
 med the Resurrection of the just.
 Beasts have bodily eyes, to see the
 ordinary light of the day: but en-
 vent thou with the eyes of faith, to
 foresee the glorious light of the day.
 2. That thou knowest not how
 to overcome the evil spirit (which is the
 and

Acts 17.

31

2 Cor. 6. 3

Iude ver.

15.

Luke 14.

14.

and lay like a roaring Lyon, walketh about seeking to devour thee) was unto thee whilest thou sleepest, and wast not able to help thy selfe: and that thou knowest not what mischief he would have done to thee, had not God hedged thee and thine, with his ever waking providence, and guarded thee with his holy and blessed Angels.

3, If thou hearest the Cock crow, remember Peter to imitate him: and call to minde that Cock-crowing sound of the last Trumpets, which shall waken thee from the dead. And consider in what case thou art, if it sounded now: and become such, as thou wouldest wish to be then: Lest at that day thou wilt wish, that thou hadst never seene this: yea curse the day of thy naturall birth, for want of being new borne by spirituall grace. * When the Cocke crows, the Thiefe desires of his hope, and gives o- ver his nights enterprise: So the devil ceaseth to tempt, or attempt any further, when he heares the

K 5 devout

1 Pet. 5. 8
Iob 1. 7.

Iob 1. 10
Ps. 121. 4.
Isa. 34. 7.
& 19. 11.
Gen. 32. 1

2.
2 Reg. 7.
6. 16.
Luke 22.
61. 62.

Ier. 20. 14
Iob 3. 1.
Tit. 3. 5.
* Gallat. 5.
as Latro
relinquit
insidias,
&c.
Arab.
Hexam,
li. 5. c. 24.

devout Soule wakening her selfe with Morning prayer.

4 Remember that Almighty God is about thy bed, and seeth thy downe-lying, and thy up-rising, understandeth thy thoughts, and is acquainted with all thy wayes. Remember likewise, that his *Holy Angels*, who guarded and watched over thee all night, doe also behold how thou wakest and risest. Doe all things therefore as in the sweet presence of God, and in the sight of his holy *Angels*.

5 As thou art putting on thine apparell, remember, that they were first given as a covering of shame, being the filthy effects of sin: and that they are made but of the *offals* and *Excrements* of dead beasts. Therefore, whether thou respect the *stoffe*, or the first institution, thou hast so little cause to be proud of them, that thou hast great cause to be humbled at the sight and wearing of them: seeing the richest apparels are but fine covers of the foulest shame. Meditate rather, that

Psa. 139.
233.

Gen. 31.

35. & 38.

9. 2.

Psal. 91.

5. 11.

Act. 12.

11.

as thine apparell serves to cover thy
shame, and to save thy body from
cold: so thou shouldest be as care-
full to cover thy soule with that
wedding-garment, which is the
righteousnesse of Christ, and (be-
cause apprehended by our faith)
called the *righteousnesse of the Saints*.
Lest whilest we are richly apparel-
led in the sight of men, we be not
found to walke naked; (so that all
our filbinnesse be seene) in the sight
of God: But that with *his righteous-*
nesse (as with a Robe) we may cover
ourselves from perpetuall shame:
and shield our soules from that fiery
cold that wil procure infernal wee-
ping and gnashing of teeth. And with-
all consider how blessed a people
were our Nation, if every silken sate
did cover a sanctified soule. And
yet a man would thinke; that on
whom God bestowed most of these
outward blessings, of them hee
should receive greatest inward
thanks. But if it prove otherwise;
their reckoning wil prove the hea-
vier in the day of their accounts.

6. Con-

Matt. 22.
11.
Rom. 13.
14.
1 Cor. 1.
30.
Phil. 3.9.
Apoc. 19.
18.
Ephe. 4.
24.
Apoc. 16
15.

Matt. 22
13.

Luke 2
48.

Lam. 3.

23

Ps. 19. 8.

Wil. 17.

20.

6. Consider how Gods mercy is renewed unto thee every morning, in giving thee (as it were) a new life; and in causing the Sun, after his uncessant race, to rise again, and give thee light. Let not then his glorious light burne in vaine; but prevent rather (as oft as thou canst) the Sun rising, to give God thanks, and kneeling down at thy bed side, salute him at the day spring with some devout *Auducanum*, or Morning *Soliloquie*; containing an humble confession of thy sinnes, the pardon of all thy faultes, a thanksgiving for all his benefits, and a craving of his gracious protection to his Church, thy selfe, and all that doe belong unto thee.

Briefe directions how to read the holy Scriptures, once every year, ever, with ease, profit and reverence.

BUt forasmuch as that faith is the *faule*; for calling and meditating of the Word of God, are the *Paras*

Parable of Prayer: Therefore be-
fore thou prayest in the *Morning*,
first, reade a chapter in the *Word* of
God: then meditate a while with
thy selfe, how many excellent things
thou canst remember out of it.

First; what good counsels or
exhortations to good workers, and
to a holy life.

Secondly, what threatnings of
judgements against such and such a
sinner: and what fearefull examples
of Gods punishment or vengeance
upon such and such sinners.

Thirdly, what blessings God
promiseth to *Patience*, *Chastitie*,
Merry, *Alms-deeds*, *Zede* in his
service, *Charity*, *Faith*, and trust in
God, and suchlike Christian ver-
ties.

Fourthly, what gracious Deli-
verances God hath wrought: and
what speciall blessings he hath be-
stowed upon them, who were his
true and zealous servants.

Fifthly, apply these things to
thine owne heart, and reade not
these *Chapters*, as matters *Histo-
rical*

ricall discourse: but as if they were
 so many Letters or Epistles lent
 downe from God out of Heaven
 unto thee: for whatsoever is writ-
 ten, is written for our learning, Rom.
 15. 4.

Sixthly, reade them therefore
 with that reverence, as if God him-
 selfe stood by, and spake these words
 unto thee, to excite thee to those
 vertues, to dissuade thee from those
 vices: assuring thy selfe, that if such
 sins (as thou readeest there) be found
 in thee without repentance, the like
 plagues will fall upon thee: but if
 thou dost practise the like pietie
 and vertuous deeds, the like blessings
 shall come unto thee and thine.

In a word, apply all that thou
 readeest in holy Scripture, to one of
 these two heads chiefly; either to
 confirme thy faith, or to encrease
 thy repentance; for as *Sustine & Ab-
 stine*, *beare and forbear* was the E-
 pitome of a good Philosophers life;
 so *Credere & Resipiscere*, *believe and re-
 pent*, is the whole summe of a true
 Christians professiō. One Chapter
 thus

Epistleri
 did.

that read with understanding, and meditated with application, will better feed and comfort thy soule, than five read and runne over without marking their scope or sense, or making any use thereof to thine owne selfe. If in this manner thou shalt read three Chapters every day: one in the morning, another at noon, and the third at night, (reading so many Psalmes in stead of a Chapter, as our Church Liturgie appoints for Morning or Evening Prayer) thou shalt read over all the Canonical & Scripture in a yeare; except six Chapters, which thou mayst adde to the sake of the last day of the yeare. The reading of the Bible in order, will helpe thee the better to understand both the History and scope of the holy Scriptures.

And as for the b & Apocrypha, being the dayes of the yeare) there will remaine but sixe, which thou mayest dispose of as is prescribed. b *Hec signa duo aduocato: cum Apocrypha vero nihil habent ueritatis: haec sunt modeste modeste Scripturas, quae in Ecclesia confidenter leguntur. Multo prudentiores in & Religiosis fuerunt Apostoli & primi Episcopi ueritatis duces, qui nobis ea tradiderunt. Tunc cum sit filius Ecclesiae, non transferre diuina illa terminat. At uero Testamenti (ut dictum est) uiginti duo modeste leguntur: Psalms, Myerofolymion, Catechism.*

In the Canonical Bookes of the Old Testament there are 931 Chapters: but distributing the 150 Psalmes into 90 parts, thou shalt finde but 841, which being added to 260, (the number of the Chapters in the New Testament) will amount to 1101, dividing which by threescore 365, (the number of

but

but peened by mans spirit; thou mayst reade them at thy pleasure but beleue them so farre as they agree with the Canonical Scriptures, which is endited by the holy Ghost.

But it may be thou wilt say, that thy businesse will not admit thee so much time, as to reade every Morning a Chapter, &c. O man, remember that thy life is but short, and that all this businesse is but for the use of this short life: but salvation or damnation is everlasting! Rise up therefore every morning by so much time the earlier: defraud thy fleggy flesh of so much sleepe, but robbe not the soule of her food, nor God of his service, and serve the Almighty duly whilst thou hast time and health.

Having thus read thy Chapters, thou art about to pray, remember that God is a God of holines, who of he warneth us by repeating often, *Be ye holy, for I am holy.* And when he deuenred with a sudden fire Nadab and Abihu, for offering unto him incense with strange fire, like thole now adayes, who offer

offer Prayers from hearts fraught
 with the fire of *Lech* and *malice*; &
 the Lord would give no other reason
 of his Judgements but this, *I*
will be sanctified in them that come
 near me. As if he should have sayd,
 if I cannot be sanctified by *them*,
 who are my servants, in serving
 me with that holiness that they
 should, I will be sanctified *on them*,
 by confounding them with my just
 judgements, which their lewdnesse
 doth deserve. God therefore can-
 not abide any wilfull uncleannesse,
 or filthinesse in them, who serve
 him: in such that he commaund-
 ed the *Israelites*, that when they
 were in Camp against their ene-
 mies, they should dig a hole with a
 saddle, and cover their excrements:
 his reason is, *For the Lord thy God*
will be in the midst of thy Camp;
to deliver thee, and to give thee thine
enemies before thee: therefore thy
Host shall be holy, that he see no fil-
thy thing in thee, and turn away
from thee, so shalt thou be holy.
 If he will have men to be so holy
 in

verse 30

Dan. 23.
13. 14.

Job 11.

13, 14.

Isa. 1. 15

in time of war in the Field: how much more holines expected he in our hands, in time of peace, in our houses? therefore saith Zophar in Job: If thou prepare thine heart, and stretch out thine hand towards God to pray: if iniquitie be in thy hand, put it farre away, and let no wickednesse dwell in thy Tabernacle. For as Esay saith; if there be any uncleannesse in our hands, (that is, any sinne whereof we have not repented) though we stretch out our hands unto him, and make many prayers, the Lord will hide his eyes from us, and will not heare our prayers. Therefore before thou prayest, let God see that thy heart is sorrowfull for thy sinne: and that thy mind is resolved (through the assistance of his grace) to amend thy faults. And then having washed thy selfe, & adorned thy body with apparell which becometh thy calling, and the Image of God, which thou bearest; shut the chamber doore, and kneele down at thy bedside, or some other convenient place, and in reverent man-

ner lifting up thy heart, together with thy hands and eyes, as in the presence of God, who seeth the inward intention of thy soule, offer up unto God from the Alter of a contrite heart, thy prayer as a morning sacrifice, through the mediation of Christ, in these, or the like words.

A Prayer for the Adorning.

O Most mighty and glorious God, full of incomprehensible Power, and Majesty, whose glory the very Heaven of Heavens is not able to containe: looke downe from Heaven, upon me thine unworthy servant, who here prostrate my selfe at the Footstoolle of thy Throne of Grace. But looke upon me, O Father, through the merits and mediation of Iesus Christ, thy beloved Sonne, in whom only thou art well pleased For of my self I am not worthy to stand in thy presonce, or to speake with mine uncleane lips to so holy a God as thou art. For thou

1 Ki. 8.
27.

Psa. 132.
7.

Heb. 4.
16.

Dan. 9.
18.

Mat. 3.
17.

May. 6. 5.

Plal. 51. 5. thou knowest that in sin I was conceived and born, and that I have lived ever since in iniquitye so that I have broken all thy holy Commandments, by sinful motions, unclean thoughts, evil words, and wicked works, committing many of those duties of Piety which thou requirest for thy service, and committing many of those vices, which thou (under the penalty of thy displeasure) hast forbidden.

Gen. 6. 5.

Mat. 15.

19.

Mat. 12.

34

Psal. 140.

1, 2.

Dan. 9. 10

Dan. 9. 11

Lev. 16.

24. &c.

[Here thou must confesse unto God thy secret sinnes, which doe most burthen thy conscience with the circumstances of the time, place, person, and manner, how it was committed, saying, *But more especially O Lord, I doe beare with griefe of heart confesse unto thee, &c.*]

Dan. 2. 26

97

Dan. 6. 11

Gal. 3. 10.

Esa. 6. 11.

And for these my sinnes, O Lord, I stand here guilty of the curse, with all the miseries of this life, and everlasting torments in hell fire, when this wretched life is ended, if thou shouldst deale with me according to my deserts. Yea Lord, I confesse that it is thy mercy which endureth

Lam. 3. 11

[CANTON]

for

for ever, and thy compassion which
 never failes: that is the cause that I
 have not been long agoe consumed.
 But with thee, O Lord, there is mer-
 cy, and plenteous redemption. In the
 multitude therefore of thy mercy, and
 confidence in Christ's merits, I entrea-
 thy divine Majesty, that thou woul-
 dest not enter into judgement with thy
 servant, neither be excreams to marke
 what I have hitherto done amisse: for
 if thou doest, then no flesh can be ju-
 stified in thy sight; nor any living
 stand in thy presence. But be thou
 mercifull unto me, and wash away
 all the uncleannesse of my sinne; with
 the merits of that precious blood,
 which Jesus Christ hath shed for
 me. And seeing that he hath borne
 the burthen of that curse, which was
 due for my transgressions: O Lord
 deliver me from my sins, and from
 all those Judgements which hang
 over my head, as due unto me for
 them: and separate them as far from
 thy presence, as the East is from the
 West: bury them in the buri ll of
 Christ, that they may never have
 power

Psa. 130. 4

Psa. 57.

Psa. 13. 5

I

Psal. 14.

Ez. 36. 25

I Job. 1. 9

Gal. 3. 13

Psal. 103

12.

Col. 2. 12

13.

Ephe. 2.

5, 6.

John 1.

29.

Psal. 51.

7. 10.

Gal. 4. 24

25.

Lu. 1. 7 4.

75.

Mat. 24.

13.

power to rise up against mee, or
 shame me in this life; or to condemn
 me in the world which is to come.
 And I beseech thee, O Lord, be
 onely to wash away my sins with
 the blood of thine immaculate
 Lambe; but also to purge my heart
 by thy holy spirit, from the dross
 of my naturall corruptions: that I
 may feele thy Spirit more & more
 killing my sinne, in the power and
 practise thereof; so that I may win
 more freedome of minde, and libe-
 ty of will, serve thee the everlasting
 God in righteousness and holines
 this day. And give me grace, that
 by the direction and assistance of
 the same thy holy Spirit, I may per-
 sever, to be thy faithfull and unfa-
 ined servant unto my lives end: that
 when this mortall life is ended, I may
 be made a partaker of immortality,
 and everlasting happines in thy hea-
 venly kingdome. In the mean time
 O Lord, whilst it is thy blessed will
 and pleasure, that I may continue
 to spend and end that small number
 and remnant of dayes, which thou
 hast

hast appointed for mee to live in
 this vale of misery; Teach me so to
 number my dayes, that I may apply
 my heart unto wisdom; and as thou
 doest adde dayes unto my life; so,
 good Lord, I beseech thee, adde re-
 pentance & amendment to my dayes;
 that as I grow in yeares, so I may
 increase in grace, and favour with
 thee, and al thy people. And to this
 end, give unto mee a supply of all
 those graces, which thou knowest
 to be wanting in me, and necessary
 for me, with an increase of all those
 good gifts, wherewith thou hast
 already endowed me: that so I may
 be the better enabled to leade such a
 godly life, and honest conversation:
 as that thy Name may thereby be
 glorified, others may take good ex-
 ample by mee, and my soule may
 more cheerefully feed on the peace
 of a good conscience, and be more
 replenished with the joy of the Ho-
 ly Ghost. And here, O Lord, ac-
 cording to my bounden duty, I
 give thee most humble and hearty
 thanks, for all those blessings
 which

Psal. 90.
 11.

Rom. 14.
 17.

Eph. 1. 4.
 Mat. 23. 34.
 Gen. 9. 6.
 Eph. 4. 24.
 Col. 3. 10.
 Rom. 8. 28.
 Mat. 23. 3.
 Rom. 1. 16.
 Rom. 16. 25.
 26.
 1 Pet. 3. 12.
 19.
 Apoc. 5. 9.
 Rom. 3. 28.
 Gal. 2. 16.
 Eph. 1. 3.
 1 Cor. 5. 11.
 1 Pet. 1. 2.
 1 Pet. 3. 9.

which of thy goodnesse thou hast
 bestowed upon me. And namely
 for that thou hast of thy free love
 according to thine eternall purpose
 elected me before the foundation
 of the world was laid, unto salvation in
 Iesus Christ: for that thou hast crea-
 ted me after thine owne Image, and
 hast begun to restore that in me
 which was lost in our first parents:
 for that thou hast effectually called
 me by the working of thy spirit, and
 the preaching of the Gospell, and
 the receiving of the Sacraments, and
 the knowledge of thy saving grace,
 and obedience of thy blessed will:
 for that thou hast bought and re-
 deemed me with the blood of thine
 only begotten Sonne, from the tor-
 ments of Hell, and thrall of Satan:
 for that thou hast by faith in Christ
 freely justified me, who am by nature
 the child of wrath: for that thou
 hast in good measure sanctified me
 by thy holy Spirit, and given me
 large a time to repent, together
 with the meanes of repentance.
 I thanke thee likewise, good Lord

for my life, health, wealth, food, raiment, peace, prosperity and plenty: and for that thou hast preserved me this night, from all perils and dangers of body and soule, and hast brought me safe to the beginning of this day. And as thou hast now wakened my body from sleepe: so I beseech thee waken my soule from sinne, and carnall security: and as thou hast caused the light of the day to shine in my bodily eyes: so good Lord cause the light of thy Word and holy Spirit, to illuminate my heart: and give me grace as one of thy children of light, to walke in all holy obedience before thy face this day: and that I may endeavour to keep faith and a cleare conscience towards thee, and towards all men, in all my thoughts, words, and dealings. And for good Lord, blesse all my studies and actions, which I shall take in hand this day, as that they may tend to thy glory, the good of others, and the comfort of mine owne soule and conscience in that day, when I shall make my finall

L

accounts

Eph. 5. 13.

Luke 16. 8.
Phil. 2. 14.
Act. 16. 26.

Zach. 3, 2.

1 Pet. 2, 19.

2 Cor. 1, 7.

1 Cor. 1, 10.

1 Cor. 1, 10.

1 Cor. 1, 10.

Luk. 23, 46.

Nol. 1, 3, 32.

accounts unto thee for them. Oh my
 God, keep thy servant, that I do
 not fall unto any man this day: and
 let it be thy blessed will, not to suf-
 fer the Devill, nor his wicked
 angels, nor any of his evil men, or
 my malicious enemies, to have a-
 ny power to do me any hurt or vi-
 olence. But let the eye of thy holy
 providence watch over me for good,
 and not for ill: and command thy
 holy angels to keep them round about
 me, for my defence and
 safety in my going out, and com-
 ming in, as thou hast promised they
 should doe about them that serve
 thy name. For, into thy hands, O
 Father, I have bene committed my soul,
 and body, my actions, and all that
 ever I have, to be guided, defended,
 and protected by thee: being as-
 sured, that whosoever thou hast com-
 mitted to thy custody, cannot possibly
 suffer any hurt or harm. And
 at any time this day, shall through
 faithle forget thee: yet Lord, I be-
 seech thee, do thou in mercy remem-
 ber me. And I pray not unto thee,

Amen.

I

Father

Patience, for my selfe alone, but I beseech thee also be mercifull unto thy whole Church, and chosen people, wheresoever they live upon the face of the earth: Defend them from the rage and tyranny of the Devil, the World and Mankind. Give thy Gospell a free and a joyfull passage through the world, for the conversion of those, who belong to thine Election and Kingdom.

Blesse the Churches and Kingdomes (wherein we live) with the continuance of Peace, Justice, and true Religion. Defend the King, Majesty, from all his enemies, and grant him a long life, in health, and all happiness, to raigne over us.

Blesse our gracious Queene Mary, our hopefull Prince Charles, with all the rest of the Royall Issue. Encrease in them all heroicall gifts and spiritual graces, which may make them fit for those places, for which thou hast ordained them. Direct all the Nobility, Bishops, Ministers, & Magistrates of this Church

Psal, 121, 10

19.

Ila, 39, 8.

Ila, 72, 1.

25.

2 Tim, 3, 2.

Hest, 4, 10.

1 Tim, 2, 2.

and Common-wealth, to govern
 the *Commons* in true Religion, ju-
 stice, obedience, and tranquillity. Be
 mercifull unto all the Brethren
 which feare thee, and cal upon thy
 name. And comfort as many among
 them as are sicke, and comfortlesse
 in body, or minde: especially be
 favourable to all such as suffer any
 trouble or persecutiō for the testi-
 mony of thy truth, and Holy Gos-
 pell: And give them a gracious de-
 liverance out of all their troubles,
 which way it shall seeme best to
 thy wisdom for the glory of thy
 name, the further enlarging of the
 truth, and the more ample encrease
 of their owne comfort & consolati-
 on. Hasten thy comming. O ble-
 sed Saviour, and end these sinfull
 dayes. And give me grace that like
 a wise Virgin, I may be prepared
 with Oyle in my Lampe, to meete
 thee the sweete Bridegrome of my
 Soule at thy comming, whether it
 be by the day of death, or of judge-
 ment: and then, Lord Jesus, come
 when thou wilt, even Lord Jesus

come

Iam. 5. 15.

Heb. 1. 33.

1 Cor. 10. 1.

2 Tim. 3. 9.

2 Cor. 1. 5.

Eccl. 1

Mat. 24. 19

2 Cor. 1. 12

1 Cor. 1. 12

1 Cor. 1. 12

1 Cor. 1. 12

1 Cor. 1. 12

Mat. 25. 12.

Eccl.

Apo. 22. 10

come quickly. These, and all other graces which thou knowest needfull and necessary for me, this day and evermore, I humbly beg and crave at thy hands, O Father: giving thee thy glory, in that forme of Prayer, which Christ himselfe hath taught me to say unto thee.

*Our Father which art in Heav'n,
Hallowed be thy Name, &c.*

*Meditations, to stirre us up to
Morning Prayer.*

IF when thou art about to pray, I can but suggest that thy prayers are too long, and that therefore it were better witherto omit prayers, or else to put them shorter: meditate, that Prayer is thy spiritual sacrifice, whereby God is well pleased: and therefore it is so displeasing to the diuel, and so irksome to thy flesh. Bend therefore thy Affections (will they, nill they) to so holy an exercise: assuring thy selfe, that it doth by so much the more please God, by how much the more

Heb. 13. 15.
16.

it is displeasing to thy self.

Psal, 34, 4.

Psal, 53, 4.

Iob 15, 4.

Rom, 10, 13

Zach, 12, 10

1. Cor, 13, 11

31

3. Forget not how the Holy Ghost puts in down as a special witness of reprobation, they call it upon this Land: they call not upon God. And when Eliphaz supposed that Job had cast off the fear of God, and that God had cast Job out of his favour, yet charged him that he restrained prayer before God, making this a sufficient note of the one, and a sufficient cause of the other. On the other side, that God hath promised, that whosoever shall call on his name, shall be saved. It is certain that he who maketh no conscience of the duty of prayer, hath no grace of the Holy Spirit in him. For the Spirit of grace and of prayer are one, and therefore grace and prayer go together. But he that can from a penitent heart (morning and evening) pray unto God: it is sure, that he hath his measure of grace in this world, and he shall have his portion of glory in the life which is to come.

4. Remember, that as looking of men, and painfulness of speaking

king

king are two *Symptomes* of a sicke body: *to irkesomness* in playing when thou talkest with God, and carelesnesse in hearing, when God by his word speaks unto thee; are two sure signes of a sicke soule. *Calisto* in the zealous devotion of the Christians in the primitive Church: who spent many whole nights & vigils in watching and praying for the forgiveness of their sinnes: and that they might be found ready at the coming of Christ. And how that David was not content to pray at Morning, at Evening, and at Noon: but he would also rise up at Midday, to pray unto God. And if Christ did chide his Disciples, because they would not watch with him one houre in praying, what chiding dost thou deserve, who thinkest it too long to continue in prayer, but one quarter of an houre? If thou hast spent divers hours in seeing a vain *Mask* or a *Play*; yea whole dayes and nights in *carding* and *dicing*, to please thyself, be ashamed to think

A Prayer of a quarter of an hour long, to be too long an exercise for the service of God.

Consider that if the Papists in their blind superstition, do in an *unprofitable* and therefore *unmed-ling Tongue* (fit only for the children of *mysticall Babylon*) mutter over upon their *Beades*, every morning and evening, so many scores of *Ave-Maries*, *Pater noster*, and Idolatrous prayers: how shall they in their *superstitious devotion*, rise up in judgement against thee, professing thy selfe to be a true worshipper of Christ? if that thou thinkest these Prayers to be too long a task, being shorter for quantity than theirs, but far more profitable for quality, tending only to Gods glory, and thy good, and so compiled of Scripture phrase, as that thou mayst speake to God, as well in his owne holy words, as in thine owne native language. Be ashamed, that Papists in their *superstitious* worshipping of *creatures*, should shew themselves more de-

vout

1 Cor. 14.
15, & 16, 14.
27.
Gen. 11.
79.
Apoc. 17. 5.
A supe.
stition.
Q. i. f. a. in
ser. a. num.
runt (ad
murmura
baec.
Ment.
Alphonf.
lib. 4.

vout than thou in the *finest* worshipping of the true & only God. And indeed, a prayer in private devotion, should be one continued speech, rather than many broken fragments.

6. Lastly, when such thoughts come into thy head, either to keepe thee from prayer, or to *distract* thee in praying: remember that those are the *Fowles* which the *evill* one sends to devoure the good seed, and the carcases of thy Spiritual Sacrifices: but endeavour with *Abraham*, to drive them away. Yet notwithstanding, if thou perceivest at sometimes, that thy spirits are *dull*, and thy minde not apt for prayer, and holy devotion: strive not too much for that time; but *humbling* thy selfe at the sence of thine infirmity and dullnesse, knowing that God accepteth the willing minde, (though it be oppressed with the *beaviness* of the flesh) endeavour the next time to recompence this dullnesse, by redoubling thy zeale, and for the time present, command thy

L 5

sonle

* Joh. 17. 3

* Vox cantus, non
cunctis, corrupta, ut
has calogia
videtur.Perkins
de numeris
hunc cuncti.
c. 10,
Mat. 13. 4.
10.

Gen. 25. 13.

Mat. 26. 41.

1 Cor. 8. 1

come to God in this, or the like
more Prayer.

Another shorter Adorning Prayer.

O Most gracious GOD, and
merciful FATHER, I
thy unworthy Servant, doe here
acknowledge, that as I have been
borne in sinne, so I have lived in
iniquitie, and broken every one of
thy Commandements, in thought,
word, and deed, following the
desires of mine owne will, and
lusts of my flesh, nor caring to be
governed by thy holy Word and
Spire: and therefore I have justly
deserved all paine and misery in
this life, and everlasting condemna-
tion in Hell fire, if thou shouldest
but deale with me according to thy
Justice, and my deserts. Wherefore
O heavenly Father, I beseech thee
(for thy Son Iesus Christ his sake,
and for the merits of that bitter
dear and bloody Passion; which I
beleeve that he hath suffered for
me) that thou wouldest pardon and
forgive

forgive unto me all my sins, and deliver me from the shame and vengeance, which is due to me for them: And send thy holy Spirit into my heart, which may assure me that thou art my Father, and that I am thy Child; and that thou lovest me with an unchangeable love; and let the same thy good Spirit lead me in thy truth, & crucifie in me more and more, all worldly and carnall lusts, that my sin may more & more die in me; and that I may serve thee in unfeigned righteousness and holiness this day, and all the dayes of my life: that when this mortall life is ended, I may (through thy mercy in Christ) be made a partaker of everlasting glory in thy heavenly Kingdome: and here, O Lord, from the bottome of my heart, I thank thee for all thy blessings which thou hast bestow'd upō my soule and body: for ordaining me in thy love, & redeeming me by thy Son, sanctifying me by thy Spirit, & preserving me from my youth up, unto this present day and houre, by thy most gracious providence.

I thanke thee more especially, for that thou hast defended mee this night from all perils and dangers, and hast brought me safe to the beginning of this day. And now (good Lord) I beseech thee keepe me this day from al evil that may hurt me, & from falling into any grosse sin that should offend thee. Set thy feare before mine eyes, and let thy spirit so rule my heart, that al that I shall *thinke, doe, or speake*, this day, may tend to thy glory, the good of others, and the peace of mine own conscience. And to this end, I commend my *selfe*, and all my wayes & actions, together with all that do belong unto me, unto thy gracious *direction & protection*; praying thee to keepe both them & me from all *evil*; and to give a blessing to al our honest labours and endeavours. Defend thy whole Church from the tyranny of the world, and of Antichrist; Preserve our gracious King from al conspiracies and treasons, grant him a long and prosperous Reign over us. Blesse our gracious
Queene

*Queene Mary, Prince Charles, the
 Lady Mary, the Lady Elizabeth and
 her Princely issue:* endue them with
 thy grace, and defend them from
 all evill. *Blesse all our Ministers &
 Magistrates,* with those graces and
 gifts, which thou knowest necessary
 for their places. Be favourable
 to all that feare thee, & tremble at
 thy Judgements: comfort all those
 that are sick and comfortles. Lord
 keep me in a continuall readinesse,
 by faith and repentance, for my last
 end: that whether I live or dye, I
 may be found thine owne, to thine
 eternall glory, and mine everlasting
 salvation, through Jesus Christ my
 only Savior; in whose blessed name
 I beg these mercies at thy hands, &
 give unto thee thy praise and glory
 in that prayer, which he hath san-
 ctified with his owne lips, saying
Our Father which art in heaven, &c.

*Further meditations, to stirre us up
 to Prayer in the Morning.*

THink not any businesse or haste
 (though never so great) a suffi-
 cient

cleane case to omit prayer in the Morning, but meditate,

1 That the greater thy businesse is, by so much the more need thou hast to pray for Gods good speed and blessing thereon: seeing it is certaine, that nothing can prosper without his blessing.

2 That many a man when hee thought himselfe secure, hath beene soonest crossed, so maist thou.

3 That many a man hath gone out of his doore, and never come in againe. Many a man who rose well and lively in the morning, hath beene seene a dead man ere night. So may it befall thee: and if thou be so carefull (before thou goest abroad) to drinke, to fence thy body from ill ayres; how much more carefull shouldest thou be to pray, to preserve thy soule from evill temptations?

4 That the time spent in prayer never hindereth, but furthereth and prospereth a mans journey and businesse.

5 That in going abroad into the

*Quem dies
vidit veni-
re super-
bum, Hunc
dies vidit
fugientem
Senec.
Moses quid
superstus
erat, Varro*

the world, thou goest into a Forrest full of unknown dangers: where thou shalt meete many briers to reare thy good name: many snares to trap thy life, and many Hunters to devour thy soule. It is a field of pleasant grasse, but full of poysonous serpents. Adventure not therefore to goe naked amongst these briers, till thou hast praied Christ to cloath thee with his righteousness: nor to passe thorow these snares and ambushments, till thou hast prayed for Gods providence to be thy guide: nor to walke barefoot through this snaky field, til, having thy feet shod with the preparation of the Gospell of peace, thou hast praied to have still the brasen Serpent, in the eyes of thy faith: that so if thou comest not home holier, thou maist be sure not to returne worse, then when thou wentest out of doore.

Therefore though thy haste be never so much, or thy busines never so great: yet go not about it, nor out of thy doore, till thou hast at least used this or that short Prayer.

Should

A

A briefe Prayer for the Morning.

O Mercifull Father, for Ie-
sus Christ his sake, I be-
seech thee forgive me all
my known and secret sin-
which in thought, word, or deed, I
have committed against thy Di-
vine Majesty; and deliver me from
all those judgements, which are due
unto me for them; and sanctifie my
heart with thy holy spirit, that I may
henceforth leade a more godly and
religious life. And here (O Lord) I
praise thy holy name, for that thou
hast refreshed mee this night with
moderate sleepe and rest. I beseech
thee likewise, defend mee this day
from all perils & dangers of body
and soule. And to this end I com-
mend my selfe, and all my actions,
unto thy blessed protection and
governement: beseeching thee, that
whether I live or dye, I may live
and die to thy glory, and the salva-
tion of my poore soule, which thou
hast bought with thy precious
blood.

blood. Bless me therefore, O Lord
 in my going out, and coming in:
 and grant that whatsoever I shall
 think, speak, or take in hand this
 day, may tend to the glory of thy
 name, the good of others, and the
 comfort of mine owne conscience,
 when I shall come to make before
 thee my last accounts. Grant this,
 O heavenly Father, for Iesus Christ
 thy Sonnes sake: In whose blessed
 Name I give thee thy glory, and beg
 at thy hands all other graces, which
 thou seest to be needful for me this
 day and ever, in that prayer which
 Christ himselfe hath taught mee,
 saying: Our Father, &c.

*Meditations, directing a Christian,
 how he may walk, all the day with
 God, like Enoch.*

HAVING thus begun, keepe all
 the day after, as diligenc a
 watch, as thou canst, over all thy
 thoughts, words, and actions, which
 thou manifestly do by craving the
 assistance of Gods Holy Spirit, and
 observing these few rules.

First,

pleasing to thy nature) which being
 attended, will draw either scandal
 on the religion, or harm to thy
 soul. Consider in every thing
 the End, before thou attempt the
 action. Labour daily more and more
 to see thine own misery, through
 unbelief, self-love, and wilful
 disobedience of Gods Law, and the necessity
 of Gods mercy through the merits
 of Christs passion, to be such, that
 if thou wert demanded, *What is
 the worst creature upon the earth by
 conscience may answer, mine own
 selfe, by reason of my great sin,* and
 that if on the other side thou wert
 asked, *What thou esteamest to be
 the most precious thing in the world?*
 thy heart might answer, *One drop
 of Christs blood, to wash away my
 sin.* And as thou tenderest the sal-
 vation of thy soule, live not in any
 wilfull filthinesse. For true faith, and
 the purpose of sinning, can never
 stand together. Approve thy selfe to be a true
 servant of Christ, not only in thy
 outward

general

1 King. 17.
25.
Luke 1. 4.

generall calling, as in the frequent use of the Word and Sacraments: but also in thy particular, in making conscience to eschew every known sin, and to obey God in every one of his Commandements: like Ioseph, who turned to God with all his heart, according to all the Law of Moses: and Zachary and Elizabeth, who walked in all the Commandements of God without reproch. But if at any time, through frailty, thou slippest into any sin, lye not in it, but speedily rise out of it by unfained repentance, praying for pardon, till thy conscience be pacified, thy heart of sin encreased, and thy purpose of amendment confirmed.

6. Beware of affecting popularity by adulation: the end never proves good. And though attained by due desert, yet manage it wisely, lest it prove more dangerous than contempt. For States desire but to keepe downe, whom they contemne for their unworthinesse: but to raise up, whom they envy for their greatness. He therefore is truly prudent who

on worldly things than thou must
 must, for the discharge of thy place
 and the maintenance of thy estate;
 but still let thy care be greater for
 heavenly, than earthly things: and
 be more grieved for a dishonour
 done to God, than for an injury of-
 fered to thy selfe; but if any private
 injury be offered unto thee, beare it
 as a Christian, with patience. Never
 was an innocent man wronged but
 if patiently he bore his cross, he re-
 verenced in the end. But thy good
 name in the meane while is wound-
 ed: beare that also with patience.
 For he that at the last day will give
 thy body a resurrection, will at that
 in his good time, grant a resurrecti-
 on to thy good name. If impatiently
 thou festerest and exalt at thy
 wrongs, the hurt will then do thee
 selfe is more than that which thing
 can doe unto thee. Neither
 dost thou more rejoyce him, than to
 have that is thoroughly vexed thee.
 But if thou canst shew patience on
 such, God will shew himselfe just
 in his season. Pray for him & for
 thou

1 Tim. 6. 3.
 9.
 Gen. 18. 10.
 Col. 3. 1. 2.
 Phil. 3. 10.
 1 Ios. 7. 9.
 Psal. 139.
 21. 22.

*Nonnulli
 vincunt ge-
 nunt est pati-
 entia: vnde
 eis qui pati-
 untur: per
 vincunt de
 se ipsi.
 Optima in-
 ter ea vitia
 est obsequi-
 ositas: vnde
 in iudicio
 laus est
 eius. Psal.
 146. 10.*

21. 22.

thou be a good man thy selfe, thou
 canst not but rejoyce, if thou should
 see thy work many to become
 a good man too. But, if he still
 remaineth in his malice, and continueth
 in his wickedness, give thou thy selfe
 unto prayer, committing thy selfe
 and commending thy cause unto
 the Righteous Judge of heaven and
 earth, saying with Jeremy: O Lord
 of hosts, that judgest righteousness, and
 tryest the reines, and the bellies, and
 the kidneys, and thou shalt have
 opened my cause. In the meane while
 wait (with David) unto the Lord
 of good courage, and he shall
 bring forth thy cause. **¶** 3. The more often thou prayest
 for an excellent act, be thou the
 more humble in thine own thoughts.
 Afflict not the vain prayes of
 men; the blessed Virgin was troubled
 when she was truly praised
 an Angel. They shall be praised
 Angels in Heaven, who have
 cheerefully the praises of men on earth.
 neither needst thou praise thy
 deale but uprightly, without

* Nam po-
test presen-
tem diem
vive
re, qui se
ad omnia que
futura sunt
videtur
assecurat.

* Mat. 12.
16.
* Pro. 17.
17. & 18. 79
Dicitur la-
pe perire
in baculo
suo non
potest.

* Nescit
non massa
reverti.
* Quia pe-
riculosum est
lingua
que vadit

dreamt,) *contrasting* them that are to come, (such the one half would sleep out, the rest made uncomfortable, by the troubles of the War, which were full of sorrow and a dearth of friends,) *coming* to the present day time, which spend, if thou wert to spend no more.

Secondly sently Word.

Remember, that thou must answer for every word: that in *multiloquy*, the selfest man shall over-spoil himself. Avoid therefore all needless and idle talk, whereof seldom ariseth benefit, many times repentance: especially beware of rash answer, when the tongue outrunnes the mind. The word was thine, whilst thou keptst it in: it is another mans soone as it is out. Oh the shame, when a mans owne tongue shall have produced a witness to the confusion of his owne face!

Let then thy words be few and advised: forethinke whether

which thou art to speake, be fit to
be spoken: affirme no more, than
what thou knowest to be true; and
be rather *silent*, than speake to an
ill or to no purpose.

Let thy heart and tongue ever
goe together In honesty and truth :
hate dissembling and lying in any
wise, detest it in thy selfe, or God
will detest thee for it : for he hateth
the lier, and his father the devill alike.
And if once thou be discovered to
make no conscience of lying, no man
will beleve thee when thou spea-
kest a truth : but if thou lovest
truth, more credit will be given to
thy word, then to a liars tale. Great
is the possession which Satan hath
in those, who are so accustomed to
lying, that they will lie though they
get nothing by it themselves, nor are
not compelled into it by others.
Let not thine anger remaine, when
thou seest the cause removed : and
overdistinguish twixt him that of-
fendeth of infirmity (or against
his will) and him who offendeth
deliciously, and of set purpose.

M-2

let

*Nesist per
nitenda in
qui, qui
proferenda
primi suo
tradidit*

examined.
Called
No. 1
Epistle
• Index
etc.

Confession
of Faith
of the
Church
2. 1. 1. 1.

Pl-3-3.
Si munda-
cio se
mover,
mundo se
mover.

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PL 1017

let the one have pity, the other ju-
stice.

3. Keep thy speech as cleane
from all *absenity*, as thou wouldst
thy meate from poyson; and let thy
talk be *gracious*, that he that heares
thee may grow better by thee; and
bee ever more earnest when thou
speakest of Religion, than when
thou speakest of worldly matters.

If thou perceivest that thou hast
erred, *repent* not in thine error;
rejoyce to finde the truth, and re-
misse it. Study therefore three things
especially; to *understand well*, to *see*
well, and to *doe well*.

And when thou meetest with
Gods children; be sure to make some
boly advantage by them; learne of
them all the good that thou canst;
and communicate with them, all
the good things that thou knowest.
The more good thou teachest o-
thers, the more will God fill & mi-
nistrant to thee. For, as the gift of
knowledge by much using, doe *perish*; so
the gift of collegiis of God, by much
using, doe the more grow, and is

crease; like the widowers pitcher of oyle, which the more it was powdered to fill other vessels, the more it was still replenished in it selfe.

4. Beware that you beleeve not all that is told you, & that you tell not^m all that you heare: for if you doe, you shall not long enjoy true friends, nor ever want great troubles. Therefore in accusations, be first assured of the truth, then censure. And as thou tenderest the reputation of an honest heart, never let malice in hatred, make thee to reveale that which love in friendship, bound thee a long time to conceal. But for feare of such after-claps, observe two things;

First, though thou hast many acquaintance; yet make not any thy familiar friend, but he that truly feares God: such a one thou never needest to feare. For though you should in some particulars fall out, yet Christian love the main ground of your friendship will never fall away, & the feare of God will never suffer him to doe thee any villany.

1 a King.

4. 2.

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*Civitem
quicum
scilicet
ut putes
posse in-
micum
feri.*

*Quod ta-
men vi-
sibile
taceas.*

*Bellum non
est homi-
num sed*

*(quod
verbum
sunt) bel-*

*llicum, &
cum aliis
non homi-*

*nibus ge-
neratum.*

1. Cor. 13. 4.

Psa. 134. 3.

*Irideris
pluribus
facit impo-*

*ssibile, imo
impossibile
est.*

1. Cor. 13. 4.

Secondly, doe nothing in the sight of a civill friend, for which thou canst not be safe, unless it be concealed: nor anything, for which (if just cause be offered) thou needest feare him, if he proves thine unjust enemy. If thou hast done any thing amisse, aske God forgiveness, and perswade thy self, rather than thy friend, to keep thine own counsell. For be assured, that what friendship soever is grounded upon any other *cause* than true Religion, if ever that cause faile, the friendship falleth off: and the rather, because that as God breeds among men truth, peace, and amity, that we should live to doe one another good: so the Devill dayly soweth falsehood, discord and enmity, to cause (if he can) the dearest friends to devour one another.

5. Make not a jest of another mans infirmity: remember thine owne. Abhor the frothy wit of a filthy nature whose braines having once conceived an odde scoffe, his minde travels (as a woman with child)

child) till he be delivered of it. Yea
hee had rather lose his best friend,
than his worst joy. But if thou be
disposed to be merry, have a special
all eye to three things:

First, that thy mirth bee not a-
gainst Religion.

Secondly, that it bee not against
Courtesy.

Thirdly, that it bee not against
Chastity; and then be as merry as
thou canst, onely in the Lord.

6. Rejoyce not at the fall of
thine enemy, for thou knowest not
what shall be the manner of thine
own end. But be more * glad to see
the worst mans amendment, than his
punishment. Hate no man for feare
lest Christ loves him: who will not
take it well that thou shouldst hate
whom he loveth. Christ loved thee,
when thou wast his Enemy: by
the merits therefore of his blood,
he requireth thee, for his sake, to
love thine enemy. Deny him being
a Christian) if thou darrest. He as-
keth but forgiveness for forgiveness.
The forgiveness of an 100. pence,

M 4

for

Nemo vi-
detur sibi
tam vili
ut iride-
reatur.
Phil. 4. 4.
Pro. 23.
17.

* Valen-
tinianus
Imp.

Cum su-
perbia mo-
tu aliqui
afflic-
tus esset,
ait bar-
tholomaeus
ad
vitam re-
vocare.
crudelis
animi est
attenti-
us malis
ganden-
dum, quam
bonis
reverti con-
muni-
naturam.
Rom. 5.
3. 10.
Eph. 2. 4

for the forgiveness of ten thousand Talents. The six hundred thousand Crownes, for ten Crownes. Pety forgiveness of man; for the infinite forgiveness of Almighty GOD. Though thou thinkest thine Enemy unworthy to be forgiven, since Christ is worthy to be obeyed.

7. When the glory of God, or good of thy neighbor doth require it; speake the truth, and feare not the face of man. The frowne of a Prince may sometimes bee the favour of God. Neither shall flattery stik hold in credit, nor truth always continue in disgrace.

8. Ever thinke him a true friend, who tell thee secretly and plainly of thy faults. He that seeth thee offend, and tells thee not of thy fault, either flatters thee for favour or dares not displease thee for feare. Miserable is his case, who when he needs, hath none to admonish him. Reprehension, be it just, be it unjust; come it from the mouth of a friend, or of a foe; it never doth a wise man harme. For if it be true;

thou

thou hast a warning to amend; if
it be false, thou hast a caveat what
to avoide. So every way it makes a
wise man better or wariier. But if
thou canst not endure to be repre-
hended; doe then nothing worthy
of reprehension.

9. Speake not of God; but with
fearre and reverence, and as in his
sight & hearing. For seeing we are
not worthy to use his Holy Name
in our mouthes: much lesse ought
we to abuse it vainely in our talke.
But ordinarily to use it in vaine, or
in false oathes, is an undoubted
signe of a soule that never truly
loved God. Pray therefore with
David, when thou art to speake in
any matter that may move passion:
*How much, O Lord, before my mouth,
and keepe the doore of my lips.*

10. Lastly, in *praying*, be dis-
creet, in *saluting*, courteous; in
admonishing, friendly: in *forgi-
ving*, mercifull; in *promising*, faith-
full; and bountifull in *recompen-
sing* good service: making not the
rewards of vertue, the gifts of fa-
vour.

Ms

Third

Si repre-
hendi fari
agro, re-
prehendenda
ne fecerit.
Le. 19. 22.
De. 28. 38.
Rom. 9. 3.
Eccle. 3. 35
1. Cor. 13. 17
Dei. fuisse
in suis ju-
rat. 20. 30.
Dei. fuisse
qui in iocis
et in melli-
dacia. 0.
Vives.
Ps. 141. 3.
1. Pet. 5.
12.
b. R. 11. 10
Affabuli
t. a. & comi
t. a. fuisse
nullus in
pendit, a.
amicis. a.
tamen me
na. cor. 10.
vinea. a.
bibita.
dissoluit
gratissim
e. a. The. 5.
26. 14.
d. a. The. 6.
3. 5.
Le. 19. 27
a. Pet. 1. 5.
1. Cor. 12. 13
1. Cor. 13.
13. 14.

Thirdly for thy Affions.

DOe no evill, though thou mightest: for God will not suffer the least sinne (without bitter repentance) to escape unpunished. Leave not undone any good that thou canst. But doe nothing without a calling, nor any thing in thy calling, till thou hast first taken counsell, as Gods Word, of the lawfullnesse thereof, and prayed for blessings upon thy endeavour: and then doe it in the name of GOD with cheerefullnesse of heart, committing the successe unto him, whose power it is to blesse with his grace, whatsoever business is intended to his glory.

2. When thou art tempted to doe an evill worke, remember that Satan is where his businesse is. Let not the child of God be the instrument of so base a slave; hate the worke, if thou abhorrest the Author. Aske thy conscience these two questions; *Would I have another so do this unto me? What shall I answer*

Christ

Christ in the day of my accounts, if contrary to my knowledge and conscience, I shall doe this wickednesse, and sinne against him? And remember with Joseph, that though no man seeth; yet God seeth all. Fly therefore (with Joseph) from all sinnes, as well those that are secret in the sight of God, as those that are manifest in the eyes of men. For God as he is just, without speedy repentance, will bring thy secret sins, as he did Davids, to the open light, before all Israel, and before the Sunne. Be therefore as much afraid of secret sinnes, as of open shame. And to avoyd all in generall, as that thou dost not allow to thy selfe any one particular, or darling sinne, which the corruption of thy nature could best agree withall: For the crafty Devill can hold a mans soule as fast by one, as by many sinnes: and faster by that one which doth please thee, than by all those which begin to be odious unto thee. And as thou desirest to avoyd a sinne: so be careful to shun the *occasion*.

Luk. 16. 2

2 Cor. 6.

2.

2. Cor. 5

19

Gen. 3 9

9. 11, &c

2 Sam.

12. 12.

Luk 8. 17

& 12. 2.

Pro 4 8.

& 6, 27.

* *Omni**peccandi**ocasio**vitanda**est, nam**qui a ma-**periculum**peribit in**illo.*

Ecc. 1. 3.

Indg. 7.
27.

Mat. 16.
26.

*Hic murmur
aliquem
est, qui
conscire
se, nulla
palliat
culpa,
Hor.
A. 24.
16.*

3. In affecting good actions, which are within the compass of thy calling, distrust not Gods providence, though thou see the means either wanting or weak. And if means do offer themselves, be sure that they be lawfull: and having gotten lawfull meanes, take heede that thou relye not more upon them, than upon God himselfe. Labour, in a lawfull calling, is Gods ordinary meanes, by which he blesteth his Children with outward things. Pray therefore for GODS blessing upon his owne meanes. In earthly businesse, beare an heavenly minde: doe thou thy best endeavour, and commit the whole successe to the fore-ordaining wisdom of Almighty God. Never thinke to thrive by those meanes which God hath accursed. That will not in the end prove gaine, which is gotten with the losse of thy soule. In all therefore both actions and meanes, endeavour with Paul, to have always a cleare conscience towards God, and towards men.

Look

Look to your selves, what conscience ye
have wrought. *Amos 10. 6.*

For conscience shall damne, and con-
science shall save. *1 Peter 3. 20.*

4. Love all good things for Gods
sake: but God for his owne sake.
Whilest thou holdst GOD thy
friend; thou needst not feare who
is thine enemy: for either God will
make thine enemy to become thy
friend, or will bridle him that hee
cannot hurt thee. No man is over-
throwne by his enemy, unless hee
first his sin have prevailed over him
and God hath left him to himselfe.
He that would therefore be safe
from the feare of his enemies, and
live still in the favor of his God, let
him redeeme the folly of the time
past with serious repentance, look
to the time present with Religious
diligence, & take heed to the time
to come with carefull providence.

5. Give every man the honour
due to his place, but honour a man
more for his goodnes, than for his
greatnes. And of whomsoever thou
hast received a benefit, unto him

Psa 118.

6. 3.

Rom. 6.

31.

Pro. 16. 7.

Gen. 32.

4. &c.

Gen. 32.

7. 20. 42.

Exod. 32.

25.

Num. 14.

43. 43.

&c.

Psal 117.

12. 12. 23.

(as God shall enable thee) remember to be thankfull. Acknowledge it lovingly unto men; and pray for him heartily unto God, and count every blessing received from God, as a pledge of his eternall love, and a spur to a godly life.

4. Be not proud for any externall worldly goods, nor for any internall spirituall gifts; Not for externall goods, because that as they came lately, so they will shortly be gone againe: their losse therefore is the losse to be grieved at. Not for any internall gifts, for as God gave them so wil he likewise take them away if (forgetting the giver) thou shalt abuse his gifts, to puffe up thine heart with a pride of thine owne worth; and contemne others, for whose good Almighty God bestowed those gifts upon thee. Hast thou any one vertue that moves thee to be selfe-conceited? thou hast twenty vices that may better vilifie thee in thine owne eyes.

Be the same in the sight of God who beholds thy hart, that thou seemest

Tu recte
vices, si
cur as esse
quod an-
dis. Hor.
Ep. ad
Quin.

seemest to be in the eyes of men, that
soothy face. Content not thy selfe
with an outward good name, when
thy Conscience shall inwardly tell
thee it is undeserved, and therefore
none of thine. A deserved good name
for any thing but for godliness,
lasts little, and is least worth. In
all the holy Scriptures, I never read
of an Hypocrites repentance: and
no wonder; for whereas after sinne,
conversion is left as a means to cure
all other sinners; what meanes re-
maines to recover him, who hath
converted conversion: it selfe into
sinne? Woe therefore unto the
Soule that is not, and yet still see-
meth Religious!

7. Marke the fearefull ends of
notorious evill men, to abhorre
their wicked actions; mark the life
of the godly, that thou mayest imi-
tate it; and his blessed end, that it
may comfort thee. Obey thy betters
observe the wise, accompany the ho-
nest, and love the religious. And
seeing the corrupt nature of man is
prone to hypocrisie: beware that thou
ule

Nil juvat
bonum
nomen,
reclamans
te consci-
entia.

Nam. 23
10.
Ps. 37.
38, 36,
7.

use not the exercise of Religion, as matters of course & custom, without care and conscience to grow more holy and devout thereby. Observe therefore how by the continual use of Gods mercies, thou feelest thy speciall corruptions weakened, and thy sanctification more & more increased: and make no more shew of holiness outwardly to the world, than thou hast in the sight of God inwardly in thine heart.

8. Endeavour to rule those who live under thine authority, rather by love than by feare: for to rule by love is easie and safe, by tyranny is ever accompanied with care and terror. Oppression wil force the oppressed to take any advantage to shake off the yoke that they are not able to beare; neither will Gods justice suffer the sway that is grounded on Tyranny, long to continue. Remember that though by humane ordinance they serve thee, yet by a more peculiar right they are Gods servants. Yea, now being Christians, not as thy servants, but as

1 Cor. 1. 28.
Eph. 3. 5, 6.
Mat. 23.
29, 28.
Psal. 51.
56.

a Ama &
imperā.
Blando vi-
laret im-
perio.
Aug.
b Qui ser-
vet, plau-
dit timet:
servilla
Tyrannus
humilis,
Chud.
de infir-
pria.
c Pet. 2. 17.
d Lev. 25.
35.
Phil. 3. 18.
1 Cor. 9. 6.

brut

have servants, brethren beloved in the Lord. Rule therefore over Christians (being a Christian) in love and mercy, like Christ thy Master.

9. Remember, that of all actions none makes a Magistrate more like God, whose Vice-gerent he is, than in doing justice justly. For the due execution thereof.

First, have ever an open ear to the just complaints of unjust dealings.

Secondly, so lend one ear to the accused, as that thou keep the other for the accuser: for as he that decreeth for either part, before both be heard, the decree may be just, but himselfe is unjust.

Thirdly, in hearing both parts, incline not to the right hand for affection, or the left for hatred: as to beleve arguments of perswasion for a friend, before arguments concluding for a foe.

Fourthly, deny not justice which is Regia mensura, to the meanest Subject: but let the cause of the poore & needy come in equal balance

e Si Pericles, quæritur
in chlamydem indueretur, apud
se discere
conferat.
Attende,
Pericles,
quod gestaturus
es in
periculum
liberæ
Christianis
Pla. in A-
popht.

Quia magis in quod
est auctoritatem ex-
erciturus
es apud
opum, di-
tore dila-
ret. Ma-
mento, ho-
mo, quod
imperium
geris in li-
beratos
Christians
a Qui si
sunt aliqui
pote in
dita altera,
aquam li-
cet statue-
rit, hand
aquas fuit.
Sen. in
Med.

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lance with the rich and mighty. If
 thou perceivest on the one side in a
 cause, the high Hills of rioting and
 wantonage, powerfull combinations, and
 violent prosecution: and on the o-
 ther side, the low Vallies of poverty,
 simplicity, and desolation: prepare
 the way (as God doth) to judge-
 ment, by *raising vallies, and raking
 downe hills, equalling inequity:
 that so thou mayst lay the founda-
 tion of thy sentence upon an even
 ground. In matters of right and
 wrong twixt party & party, let thy
 conscience be careful, rather *Jus*
 *dare, to pronounce the Law that
 is made, *Secundum allegata & pro-*
bata: rather than *Jus dare*, to make
 a Law of thine owne, upon the au-
 thority of *sic volo, sic jubeo*, fearing
 that fearefull malediction: *Cursed*
be he that removeth his neighbours
land-marke. In trials of life, and
 death, let Iudges like Elobim, in ju-
 stice remember mercy, and so cast
 the severe eye of Justice upon the
 fact, as that they looke with the
 pitifull eye of Mercy, upon the ma-
 lefactor

befallor, wresting the favour of law
to the favour of life, where Grace
promiseth amendment: but if Ju-
stice requireth, that ^{one} rather than
many, must perish, and that a rotten
member must be cut off, to save
the whole body from putrifying;
for *Justitia*. But whilest thou art
pronouncing the sentence of judge-
ment on another, remember that
thine ^{owne} judgement hangs over
thy head. In all causes therfore judg
right, for thou shalt bee sure to
finde a righteous judge, before
whom thou must shortly appeare to
be judged thy selfe: at what time
thou mayst leave to thy friend this
for thine Epitaph: *Nuper ex am Index
sum Judicis ante Tribunal* *si* *sub*
subsistens paves; judicem ipse modum

Many (I know not upon what
grounds) seeme to be much grie-
ved with the *Laws* of the Land:
but wiser Men may answer them
with the Apostle, *Non scimus bo-
nam esse Legem, modo Judex ea le-
gitime utatur*: We know that the law
is good, if a man use it lawfully. And

* *Meli
pereat
unus, quā
ut pereat
multas.
a Ense re-
scindat
dum, ut
pars in-
ceratras
batur.*

1. Tim. 2.

2. 16. 30.

he

he shall bee unto mee a righteous judge, whose heart neither corruption of bribes, feare of foes, nor favour of friends can withdraw from the constonable practice of these precepts. And to that rare and venerable Judge, I say with *Jehoshaphat*: *Be of courage, and doe justice, and the Lord will be with the good.*

30. Lastly, make not an occupation of any recreation. The longest use of pleasure is but short: but the paines of pleasure abused, are eternall. Use therefore lawfull recreation, so farre forth, as it makes thee the fitter in body and mind, to doe more cherefully the service of God and the duties of thy calling. Thy worke is great, thy time is but short. And he who will recompense every man according to his worke, standeth at the doore. Thinke how much worke is behinde, how slow thou hast wrought in the time which is past, and what a reckoning thou shouldst make, if thy master should call thee this day to thine account. Be therefore careful hence forth to make

Chro.

21.

Pro. 31.

Ecc. 4.2.

Vita bre-

vis opusque

multum,

operarii

pigris, &

pigris Pa-

uper famu-

lus,

Rabb.

Apoph.

Apoc. 31.

22.

Iam. 5.9.

make the most advantage of thy short time that remaines, as a man would of an old Lease, that were neere expiring, and when thou dost possesse to recreate thy selfe, remember how small a time is allotted for thy life: and that therefore much of that is not to be consumed in idle-ness, sports, playes, and toyish vanities: seeing the whole is but a short time, though it be all spent in doing the best good that thou canst: for a Man was not created for sports, playes and recreation: but zealously to serve God in Religion and conscientiously to serve his neighbour in hisocation, and by both to ascertaine himselfe of eternall saluation. Esteeme therefore the losse of **time* one of the greatest losses. Redeeme it carefully, to spend it wisely: that when that time cometh, that thou mayst be no longer a Steward on earth, thy master may welcome thee with an *Engle bone* serve, and give thee a better in heaven: where thou shalt joyfully & joy thy Master joyes for evermore.

Medita-

Null
est aliud
tempus
quam vita
quoniam unus
quisque
tantum se
amare pro
seculo:
quoniam rei
nullius
magis sit
prodigum
quam tem
poris.

Eph. 3. 16.
Luk. 14. 4.
Mat. 10. 23.

Meditations for the Evening.

At Evening when thou preparest
 thy self to take thy rest, meditate
 on these few points.

1. **T**Har seeing thy dayes
 numbered, there is one more
 of thy number spent: and thou art
 now the nearer to thy end by a day.
2. Sit downe a while before thou
 goest to bed, and consider within
 thy self what memorable thing thou
 hast seene, heard, or read that is
 more than thou sawest, heardst,
 knewest before, and make thy use
 of them; but especially, call to
 minde what sin thou hast committed
 that day against God or man,
 and what good thou hast omitted,
 and humble thy selfe for both;
 if thou findest that thou hast done
 any goodnesse, acknowledge it to
 Gods grace, and give him the glory;
 and count that day lost where
 in thou hast not done some good.
3. If by frailty or strong temptation

Psal 90.

Iob 14.

vive me

mer quam

si qui bre

vis. Hor.

Iob 14.

vive me

mer quam

si qui bre

vis. Hor.

Iob 14.

vive me

mer quam

si qui bre

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vis. Hor.

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mer quam

si qui bre

vis. Hor.

Iob 14.

vive me

mer quam

si qui bre

vis. Hor.

now, thou shalt perceive that thou
hast committed any grievous sinne
or fault presume not to sleepe, till
thou have upon thy knees, made a
particular reconciliation with God
in Christ, for the same. Both by
confessing the fault, and by fervent
prayer for the pardon of the same.
Thus making thy score even with
Christ every night, thou shalt have
the less to account for when thou
shalt make thy small reckoning
before his Majesty in the Judge-
ment day.

4 If thou haveaine out with
any in the world, let not the sinne
lie down in thy anger that night.
If thy conscience tels thee that thou
hast wronged him, acknowledge
thine offence, and entreate him
to forgive thee. If he have wronged
thee, offer him reconciliation,
and if hee will not be reconciled,
yet doe thou from thy heart for-
give him, *Matthew 5. Verse 23.*
But in any case presume not to
be thine owne revenger. For in
so doing thou dost God a double
injury:

Eph. 4. 26.

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Psal 90.

Iob 14.

wise me-

mor quam

fi aut bre-

vi. Hor.

Ibid.

Ibid.

Ibid.

Ibid.

Ibid.

Ibid.

Ibid.

Ibid.

Ibid.

Ibid.

Ibid.

Ibid.

Ibid.

Ibid.

Ibid.

Ibid.

Ibid.

Ibid.

Ibid.

Ibid.

Ibid.

Ibid.

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Ibid.

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give him, *Matthew 5. Verse 23.*
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so doing thou dost God a double
injury:

Eph. 4. 26.

*Mibi vin-
dicta, di-
cit Domi-
nus.*

Rom. 12.

19.

*Non est es-
se tui in
servum
alicuius,
immo in con-
servum
tuum.*

Gal. 3. 28.

*Cui semel
conversus,
cuius ut ille
sentiat bo-
nae voluntas,
et si postea
in illa ja-
nuam parit,
revertatur
ad eandem.
Vives.*

Mat. 3. 39.

Rom. 12.

20.

injury: First, in offering to take the
Sword of justice out of his hand, as
though he were not just: having
reserved the execution of vengeance
to himselfe. Secondly, in showing
an bow over his servant, without
referring the cause of his sinning,
and offence being his, and thy Ma-
ster. Besides, thou art and partiall
to be a Revenger. For if thou
wilt execute revenge on thy selfe, thou
wilt doe it too lightly: if on thy
Enemy, too heavily. It belongs
therefore to God to revenge
thee to forgive.

And in simplicity thou hast
freely forgiven him, pray unto God
for the forgiveness of his fault, and
the amendment of his life: and the
next time that occasion is offered,
(and it lyeth in thy power) doe him
good, and joyne in doing it with
he that doth good to his Enemy.
Shew himselfe the child of God,
and his reward is with GOD his
Father.

154 Vse not steps as a wicked
satiate the foggy linkes of the
flesh.

flask: but as a *medicine* to refresh
thy tyred senses and members: *so*
so *so* sleepe quickneth the *minde*,
and reviveth the *body*: but *immode-*
rate sleepe *dull*eth the one, and *fat-*
ness the other.

6. Remember that *many* goe to
bed, and never rise againe, till they
be *wakened* and *raised up* by the
fearefull sound of the *last trumpet*.
But he that *sleepe*th and *waken*eth
with *prayer*, *sleepe*th and *waken*eth
with *Christ*. If therefore thou de-
sirest to *sleepe securely*, and safely,
weild up thyselfe into the hands of
God, whilst thou art waking: and
so goe to bed with a reverence of
Gods *Majesty*, and consideration of
thine own *misery*, which thou maist
imprint in thy heart in some mea-
sure, by these meanes, and the like
meditations.

Reade a Chapter in the same or-
der as was prescribed in the mor-
ning, and when thou hast done,
kneele dowe on both thy knees at
thy bed-side, or some other conve-
nient place in thy Chamber, & lis-

N

ting

*In vita,
tempus
quod som-
no impen-
ditur, non
est vita,
vita enim
vigilia est.*

ring up thy heart, thine eyes and hands, to thy Heavenly Father, in the name and mediation of his Sonne Jesus; pray unto him, if thou have the gift of Prayer.

1. Confessing thy finnes, especially those which thou hast committed that day.

2. Craving most earnestly (for Christ his sake) pardon and forgiveness for them.

3. Requesting the assistance of his Holy Spirit for amendment of life.

4. In giving thanks for benefits received: especially for thy preservation that day.

5. Praying for rest and protection that night.

6. Remembring the state of the Church, the King, and the Royal posterity, our Ministers and Magistrates, and all our Brethren visited or persecuted.

7. Lastly, commending thy self & all thine, to his gracious custody.

All which thou maist do in the or the like words.

modw yd triqz. ylod yds boving

A Prayer for the Evening.

Most gracious God
and loving Father,
who art about my
bed, and knowest my
down-lying and mine

up-rising, and we meet
all that call upon thee in truth &
sincerity; I wretched sinner do be-
seech thee, to looke upon me with
the eyes of thy mercy, and not to be-
hold me as I am in my selfe: For
thou shalt see but an uncleane
and defiled creature, conceived in sin
and living in iniquity; so that I am a-
shamed to lift up mine eyes to heaven;
knowing how grievously I have sin-
ned, against Heaven and before thee:

For O Lord, I have transgressed all
thy Commandements and righteous
law, not only through negligence
and infirmity, but oftentimes
through wilful presumption, contra-
ry to my knowledge, yea contrary
to the motions of thy Holy Spirit
reclaiming me from them, so that I
have wounded my conscience and

Ps. 139, 22

Ps. 145, 18

Ps. 139, 22

Ps. 139, 22

Heb. 9, 21

Luk. 15, 18

Dan. 9, 11

2. Cor. 13, 1

2. Cor. 13, 1

Eph, 4, 30

Ps, 119, 17

Isa, 6, 5.

Isa, 1, 15.

Rom, 3, 15

16.

Gen, 6, 5.

Ps 40, 12,

grieved thy holy Spirit, by whom thou hast sealed me to the day of redemption. Thou hast consecrated my soule and body, to be the temple of the Holy Ghost: I wretched sinner have defiled both, with all manner of pollution and uncleanness; My eyes in taking pleasure to behold vanity, mine eares in hearing impure and unchaste speeches, my tongue in leasing and evill speaking, my hands are so full of impurity that I am ashamed to lift them up unto thee: and my feet have carried me after mine owne wayes: my understanding and reasoning, which are so quick in all earthly matters, are onely blind, and stupid, when I come to meditate or discourse of spirituall and heavenly things; my memory, which should be the treasury of all goodnesse, is not so apt to remember any thing, as those things which are vile and vaine. Yea, Lord, by wofull experience I find, that naturally, all the imaginations of the thoughts of mine heart are onely evill continually. And these my

my finnes are more in number than
the haire which grow upon mine
head, and they have growne over
me like a loathsome leproy, that from
the crowne of my head to the sole of my
feet, there remaines no part which
they have not infected. They make
me seeme vile in my owne eyes: how
much more abominable must I then
appeare in thy sight? And the cus-
tome of sinning hath almost taken
away the conscience of sinne, and
pulled upon me such dullnesse of
sense, and hardnesse of heart, that
thy judgements denounced against
my sins, by the faithfull Preachers
of thy Word, do not terrifie me
to returne unto thee by unfained
repentance for them. And if thou,
Lord, shouldest but deale with me,
according to thy justice, and my
desert, I should utterly be confound-
ed and condemned. But seeing
that of thine infinite mercy, thou
hast spared me so long, and still
waitest for my repentance: I humbly
beseech thee, for the bitter death
and bloody Passion sake, which

Isa, 1, 6.

1 Sa, 5, 22.

1oh, 3, 20.

Zac, 13, 1.

Jer, 20, 23

Da Domine
quod jubes
& jube
quod vis.
Aug.

Mat. 28, 20

Jesus Christ hath suffered for me, that thou wouldest pardon & forgive unto me all my sins and offences, and open unto me that ever-streaming Fountain of the blood of Christ, which thou hast promised to open under the New Testament to the penitent of the house of David: that all my sins and uncleannes may be so bathed in his bloody buried in his death, and hid in his wounds, that they never be more seen to shame me in this life, or to condemne me before thy judgement seat in the World which is to come. And forasmuch, O Lord, as thou know'st, that it is not in man to turne his own heart, unless thou dost first give him grace to convert: and seeing that it is as easie with thee to make me righteous and holy, as to bid me to be such: O my God, give me grace to do what thou commandest, and then command what thou wilt, and thou shalt find me willing to do thy blessed will. And to this end, give unto me thine holy Spirit, which thou hast promised to give

give (to the worlds end) unto al thin
Elect pople: And let the same thy
holy Spirit pierce my heart, heale my
corruption, *sanctifie* my nature, and
consecrate my soule and body, that
they may become the *Temples* of
the *Holy Ghost*, to serve thee in righ-
teousnesse and bolinesse all the dayes of
my life; that when (by the directi-
on and assistance of thy *holy Spirit*)
I shall *finishe* my course in this short
and transitory life; I may cheere-
fully leave this World, and resigne
my Soule into thy *Fatherly hands*, in
the assured confidence of enjoying
everlasting life with thee in thine
heavenly Kingdome, which thou
hast prepared for thine Elect Saints
who love the *Lord Iesus*, and expect
his appearing.

Ioh, 16,
13,

1 Cor, 3,
16, 17.

Luk, 1. 74.

Acts 13,
65.

2 Tim, 4,
7,

Psa, 31, 5

In the meane while, O Father, I
beseech thee, let thy *holy Spirit*
worke in me such a serious repen-
tance, as that I may with teares la-
ment my sinnes past, with grieve of
heart be humbled for my sinnes pre-
sent, and with al mine endeavour re-
sist the like filthy sinnes in time to

Ma, 25, 34

2 Tim, 4,
8.

come, And let the same thy *holy spirit* likewise keepe me in the *Unity* of thy *Church*, leade me in the *truth* of thy *Word*, and preserve me, that I never swerve from the same, to *Popery* nor any other error of false worship. And let thy *Spirit* open mine eyes more and more, to see
 Ps, 119, 18 the *wonderous things* of thy *Law*: and
 open my lips, that my mouth may
 Ps, 51, 15 daily defend thy truth, and set forth
 thy praise. Encrease in mee those
 good gifts, which of thy *mercy* thou
 hast already bestowed upon mee,
 and give unto me a *patient* spirit, a
chaste heart, a *contented* minde, *pure*
 affections, *wise* behaviour, and all
 other graces which thou seest to be
 necessary for me, to governe my
 Ps, 119, 14 heart in thy feare, and to guide all
 my life in thy favour: that whether
 I live or die, I may live and die unto
 thee, who art my God and my re-
 deemer.

And here (O Lord) according as I
 am bound, I render unto thee from
 the *Altar* of my humblest heart all
 possible thanks for all those bles-
 sings

sings and benefits, which so graciously and plentifully thou hast bestowed upon my soule and body, for this life, & for that which is to come: namely, for mine *Election*; *Creation*, *Redemption*, *Vocation*, *Justification*, *Sanctification*, and *Preservation* from my child-hood until this present day & houre: and for the firme hope which thou hast given me of my *Glorification*. Likewise for my *health*, *wealth*, *food*, *raiment* and *prosperity*: and more specially, for that thou hast defended me this day now past, from all perils and dangers, both of body and soule, furnishing me with all necessary good things that I stand in need of. And as thou hast *ordained* the day for man to travell in: and the night for him to take his rest: So I beseech thee sanctifie unto me this nights rest and sleep, that I may enjoy the same, as thy sweet blessing and benefit: That so this *dull* and wearied body of mine, being refreshed with moderate sleep and rest, I may be the better enabled to

N

walke

walke before thee, doing all such
good works, as thou hast appointed;
 when it shall please thee, by thy di-
 vine power to waken me the next
 morning. And whilst I sleepe, doe
 thou O Lord, *who art the keeper of*
Israel, that never slambrest, nor slee-
pest, watch over me in thy holy pro-
 vidence, to protect mee from all
 dangers, so that neither the *evill an-*
gels of Satan, nor any wicked ene-
 my may have any power to doe me
 any harme, or evil. And to this end,
 give a charge unto thy *holy Angels,*
 that they (at thine appointment)
 may pitch their tents round about
 me, for my defence and safety: as
 thou hast promised that they should
 doe about them that feare thy name.
 And knowing that thy Name is a
 strong Tower of defence unto all those
 that trust therein: There recommend
 my selfe (and all that do belong un-
 to mee) unto thy holy protection
 and custodie. If it be thy blessed
 will to call for mee in my sleepe,
 O Lord, for *Christ his sake,* have
 mercy upon mee, and receive my
 soule

Psal, 121, 5.

Apo, 12, 7.

Psal, 34, 7.

Pro, 18, 10.

soule into thy heavenly Kingdome.
And if it be thy blessed pleasure to
add more *daies* unto my life, O
Lord, adde more *amendment* unto
my *daies*, and weane my mind from
the love of the *world*, and worldly
vanities: and cause me more & more
to settle my conversation on *heaven*
or *heavenly things*. And perfect daily
in me that good work which thou hast
begun to the glory of thy Name, and
the salvation of my sinfull soule.

O Lord, I beseech thee likewise,
save and defend from all evil and
danger thy whole Church, our King
Charles, Queene Mary, the Noble
and hopefull Prince Charles, with
the rest of the royall progeny, the
religious Lady Elizabeth the Kings
only Sister, and her Princely issue:
keepe them all in the sincerity of
thy Truth, and prosper them in all
grace and happinesse. Blesse the
Nobility, *Ministers*, and *Magistrates*
of these Churches and kingdomes,
each of them with those graces
which are expediēt for their place
and calling. And be thou, O Lord,

Apo, 6, 10
& 22, 20,


Mat, 19,
8.

Lu, 14, 14

a comfort & consolation to all the people, whom thou hast thought meet to visit with any kind of sickness, crosse, or calamity. Hasten, O Father, the comming of our Lord *Jesus Christ*. Make me ever mindful of my *last end*, and of the reckoning that I am to make unto thee therein: and in the meane while, carefull so to follow *Christ* in the regeneration during this life, as that with *Christ* I may have a portion in the resurrection of the just, when this mortall life is ended. These graces, and al other blessings, which thou, O Father, knowest to be requisite and necessary for me, I humbly beg and crave at thy hands, in the name and mediation of *Jesus Christ* thy Sonne, and in that forme of Prayer which he himselfe hath taught me to say unto thee, *Our Father, which art in Heaven, &c.*

Another

Another short Evening Prayer.

 Eternal God, and heavenly Father, if I were not taught & assured by the promises of thy Gospel, and the examples of *Peter, Mary Magdalen, the Publican, the Prodigall child,* and many other penitent sinners, that thou art so full of compassion, and so ready to forgive the greatest sinners, who are besuyest laden with sinne, at what time soever they returne unto thee with penitent hearts, lamenting their finnes, and imploring thy grace: I should despaire for mine owne finnes, and be utterly discouraged, from presuming to come into thy presence: considering the hardness of my heart, the unrulinesse of my affections, and the uncleannesse of my conversation, by meanes whereof I have transgressed at thy laws, and deserved thy curse, which might cause my body to be smitten with some fearefull disease, my soule to languish with the death of sinne, my good

Lk, 22, 61

Luk, 7, 47

Lu, 18, 14

Lu, 15, 20

Psa, 103, 8

Mat, 11,

28.

Ezee, 18,

21, 22, &c.

Deut. 17,

26.

Gal, 3, 10

Lam. 3, 21

Mal. 3, 6.

Col. 3, 12.

Mat. 3, 7.

Psal. 119, 7

Psal. 138, 4

Hos. 13, 5.

Isa. 1, 16,

18.

Mat. 9, 12

1 Ioh. 1, 7

Ioh. 3, 14.

Deut. 1, 1

2 Ioh. 1, 1

3 Ioh. 1, 1

4 Ioh. 1, 1

5 Ioh. 1, 1

6 Ioh. 1, 1

7 Ioh. 1, 1

8 Ioh. 1, 1

9 Ioh. 1, 1

10 Ioh. 1, 1

good name to bee traduced with scandalous reproaches, and make mine estate lyable to all manner of crosses, and casualties. And I confesse Lord, that thy mercy is the cause that I have not been long agoe confounded. But, O my God, as thy mercy onely stayed thy judgement from falling upon me hitherto: so humbly beseech thee; in the bowels of thy mercy of Iesus Christ, (in whom onely thou art well pleased) that thou wilt not deale with me according to my deserts, but that thou wouldest freely and fully remit unto me all my sins & transgressions: and that thou wouldest wash them clean from me, with the vertue of that most precious blood, which thy Son Iesus Christ hath shed for me. For he alone is the Physician, and his blood onely is the medicine that can heale my sicknesse; And he is the true brazen Serpent, that can cure that poison where with the fiery serpents of my sinnes have stung and poisoned my sicke and wounded soule. And give me, I beseech thee, thine holy Spirit,

Spirit, which may assure me of mine adoption, and that may confirme my faith; encrease my repentance, enlighten my understanding, purifie my heart, rectifie my will and affections, and so sanctifie mee throughout; that my whole body, soule, and spirit may be kept unblameable, untill the glorious comming of my Lord Iesus Christ. And now O Lord, I give thee hearty thanks, and praise, for that thou hast this day preserved me from all harmes and perils, notwithstanding all my sinnes and ill deserts. And I beseech thee likewise defend me this night from the roaring Lyon, which night and day seeketh to deuoure me. Watch thou, O Lord, over me this night to keep me from his tentations and tyranny: and let thy mercy shield mee from his unappeasable rage and malice. And to this end I commend my selfe into thy hands and protection, beseeching thee, O my Lord and God, not to suffer Satan, nor any of his euill members, to have power to do unto me any hurt or violence this night,

Gal, 4, 5, 7

2 Thes, 5, 23.

1 Pet, 5, 8.

Psal, 31, 5.

night. And grant good Lord, that whether I *leepe, or wake, live or dye,* I may *leepe, wake, live and die* unto thee, and to the glory of thy name, and the salvation of my *soule*. Lord *blesse & defend* all thy chosen people every where. Grant our King a long and happy reigne over us. *Blesse* our gracious *Queene Mary,* with their Royall progeny; the *Lady Elizabeth* the Kings onely Sister; & her Princely issue: together with al our Magistrates, and Ministers: comfort them who are in misery, need, or sicknesse: Good Lord give me grace to be one of those *wise Virgins,* which may have my heart prepared like a *Lampe* furnished with the *Oyle of Faith,* & light of good workes, to meet the Lord *Jesus,* the sweet *Bridegroom* of my *soule,* at his second and sudden coming in glory. Grant this good Father, for *Christ Jesus* sake, my only Saviour and Mediator, in whose blessed name, and in whose owne words I call upon thee, as he hath taught me. *Our Father which,* &c.

After-

Mat, 25, 2

Afterwards say :

Thy grace, O Lord Iesus Christ,
thy love O heavenly Father : thy com-
fort and consolation, O holy and blessed
Spirit, be with me, and dwell in my
heart, this night, and evermore, Amen.

Then rising in a holy reverence,
meditate as thou art putting off
thy clothes.

Things to be meditated upon, as thou
art putting off thy clothes,

1. **T**Hat the day is comming
when thou must be as bare-
ly as strip of all that thou hast in
the World, as thou art now of thy
clothes : thou hast therefore here,
but the use of al things, as a Steward
for a time, and that upon accounts.
Whilest therefore thou art trusted
with this Stewardship, be wise and
faithfull.

2. When thou seeest thy bed, let
it put thee in minde of thy grave,
which is now the bed of Christ : for
Christ (by laying his holy body to
rest three daies, and three nights in
the

*Nudus
in hunc
mundum
veni, nus-
tus quo-
que abibo.*
Luk, 16, 2,

Mat, 24, 2

Iob 17, 13
*Vt somnus
mortis, sic
lectus in-
mago se-
pulchri.*

Mat, 12,

40.

1 Thel. 4,

14.

Isa, 57, 2.

Isa, 25, 20

the grave) hath *sanctified* and (as it were) *warmed* in for the bodies of his Saints, to rest and sleepe in, till the morning of the resurrection: so that now, unto the *faithful* death is but a *sweet sleepe*: and the grave but Christs *bed*, where their bodies rest and sleepe in *peace* untill the joyfull morning of the resurrection day shall *dawne* unto them.

Let therefore thy bed clothes represent unto thee the mold of the earth that shall cover thee: thy *sheet*, thy *winding sheet*: thy *sleepe*, thy *death*: thy *waking*, thy *resurrection*. And being laid down in thy bed, when thou perceivest sleepe to approach, say, *I will lay me downe and sleepe in peace, for thou Lord only makest me dwell in safety.*

Psal, 4, 8.

Thus religiously opening every Morning thy heart, and shutting it up againe every Evening with the *Word of God* and *Prayer*, as it were with a *lock* and *key*, and so beginning the day with Gods worship, continuing it in his feare, and ending it in his favour: thou shalt be sure

to find the blessing of God upon all thy dayes labours and good endeavours: and at night thou mayest assure thy self, thou shalt sleep safely and sweetly in the armes of thy heavenly Fathers providence.

Thus far of the Piety which every Christian in private ought to practise every day. Now followeth that which he (being a Householder) must practise publikly with his Family.

Meditations for Household Piety.

IF thou be called to the government of a Family, thou must not hold it sufficient to serve God, & live uprightly in thine own person, unless thou cause all under thy charge to doe the same with thee. For the performance of this duty, God was so well pleased with Abraham, that he would not hide from him his counsell. For (saith God) I know him, that he will command his sonnes, and his household after him, that they keep the way of the Lord, to do righteousness and Iudgement, that the Lord may bring upon Abraham,

Gen, 18,
17, 19.

Gen, 14, 4

ham, that hee hath spoken unto him.

And ~~Abraham~~ had 318 men-ser-
vants, which were thus barne and
catechized in his House: with
whose helpe he rescued also his Ne-
phew Lot from the captivity of his
enemies. And religiously valiant

Josh, 24, 15

Joshuah protesteth before all the peo-
ple, that if they all would fall away
from the true worship of God, yet
that he and his house would serve the
Lord. And God himselfe gives a
speciall charge to all Housholders

Deut, 6, 7

that they doe instruct their Family
in his Word, and traine them up in
his feare and service. These words
which I command thee this day, shall
be in thy heart, and thou shalt rehearse
them continually upon thy Children,
and shalt talke of them, when thou
tarriest in thine house, and as thou
walkest by the way, and when thou
lyest downe, and when thou risest up,
&c. Thou shalt feare the Lord thy

Psa, 101, 6

God, and serve him. David accor-
ding to this Law, had so ordred his
Family, that no deceitfull person
shou'd dwell in his house, but such a
would

would serve God and walke in his way: &c religious Hester had taught her *Adairs* to serve God in Fasting and Prayer. And (the more to further thy Family in the zeale of religion) settle ever thy chiefest affection on those whom thou shalt perceive to be best addicted to true religion. This also will turne to thine own advantage in a double respect. First, God will the rather blesse & prosper the labour and handy works of such godly servants. For Laban received, that God blessed him for Jacobs sake: And Potiphar saw, that the Lord made all that Ioseph did, to prosper in his hand: yea, when innocent Ioseph was cast into prison, his Keeper saw, that what soever he did, the Lord made it to prosper: And therefore the Keeper committed all the charge of the Prisoners into Iosephs hand. Secondly, the trulyer a man doth serve God, the faithfuller he will serve thee.

2. If every household were thus careful, according to his duty, to bring up his Children and Family in

Hest, 4, 14

Gen, 30, 27.

Gen, 39, 3

Gen, 39, 12, 23.

in the service and fear of God in his
 house; then the house of God
 should be better filled, & the Lords
 Table more frequented. every Sab-
 bath day; and the Pastors publick
 preaching and labour, would take
 more effect than it doth. The streets
 of Townes and Cities would not
 abound with so many drunkards,
 swearers, whoremongers, and pro-
 phane scorers of true Piety & Re-
 ligion; Westminster-Hall would not
 be so full of contentions, wrangling
 suits and unchristian debates; and
 the prisons would not be every
 where so full of Theeves, Robbers,
 Traitors, & Murtherers. But (alas)
 most Householders make no other
 use of their Servants, than they do
 of their beasts. Whilest they may
 have their bodies to do their service,
 they care not if their Soules serve
 the Divell. Yet the common com-
 plaint is; that faithfull and good ser-
 vants are scarce to be found. True,
 but the reason is, because there are
 so many prophane and irreligious
 Masters. For, the example and in-
 struction

struction of a Godly and Religious Master, will make a good and a faithfull servant, as may witnesse the examples of Abraham, Iosua, David, Cornelius, &c. who had good servants, because they were Religious Masters, such as were careful to make their servants Gods servants.

It is the chiefe labour and care of most men, to raise, and to advance their house; yet let them rise early, and lie downe late, and eate the bread of carefullnesse, all wil be but in vain; for except the Lord build a house, (that is, raise up a family) they labour in vaine. For God hath sealed this, as an irrevocable decree, that he will poure his wrath upon the Families that call not upon his name: yea God will take the wicked, and plucke him out of his Tabernacle, and roote him out of the Land, &c. Yea, when his iniquities are full, he will make the Land to spue out every Canaanite. Religion then, and the Service of God in a Family is the best building; and surest entailing of House

Psal. 127.

12. and Oni

leo. 10. 25

Psal. 52. 5

Gen. 15.

18.

Levit. 18.

25.

House and Land, to a man and his posterity: for the righteous. *Thou shalt inherit the land, and dwell therein for ever.*

And therefore if thou desirest to have the blessing of God upon thy selfe, and upon thy family: either before or after thy owne private devotions, call every morning all thy family to some convenient roome, and first, either reade thy selfe unto them a Chapter in the Word of God, or cause it to be read distinctly by some other. If leisure serve, thou maist * admonish them of some remarkeable good notes, then kneeling downe with them in reverent sort, as is before described, pray with them in this manner.

Morning Prayer for a Family.

O Lord our God and heavenly Father, who art the only Creator and Governour of heaven & earth, and all things therein contained, we confesse that we are unworthy to appeare in thy sight and presence,

* Origen would have the word expounded in Christian houses. *Hom, 9 in Lev.*

Augustin saith, that which the Preacher is in the Pulpit, the same the householder is in the house.

patience, considering our manifold
sins, which we have committed
against *heaven and before thee*: and
how that we have beene borne in
sinn, and do daily breake thy holy
lawes and Commandments, con-
trarie to our knowledge and con-
sciences; albeit that we know that
thou art our *Creator*, who hast made
us; our *Redeemer* who hast bought
us with the blood of thine only be-
gotten Sonne; and our *Comforter*,
who bestowest upon us, all the
good and holy *graces*, which we
enjoy in our soules and bodys. And
if thou shouldst but deal with us, as
our wickednesse and unthank-
fulnesse have deserved: what other
thing might we (O Lord) expect
from thee; but *shame*, and *confusion*
in this life, and in the World to
come; *wrath*, and everlasting con-
demnation? Yet, O Lord, in the obe-
dience of thy Commandment, and
in the confidence which we have in
thy unspeakable and endlesse mer-
cy in thy Sonne, our Saviour *Iesus*
Christ: we thy poore servants ap-
pealing

pealing from thy Throne of justice
 (where we are justly lost and con-
 demned) to thy Throne of grace,
 (where mercy reigneth, to pardon
abounding sinners;) do from the bot-
 tome of our hearts most humbly
 beseech thee, to remit and forgive
 unto us all our offences and mis-
 deeds: that, by the vertue of the
 precious blood of Jesus Christ, thy
 innocent Lambe, which he so abun-
 dantly shed (*to take away the sins of*
the world) all our sins, both *original*
and actual, may be so cleansed and
 washed from us, that they may ne-
 ver be laid to our charge, nor ever
 have power to rise up in judgement
 against us. And we beseech thee
 good Father, for Christ his death
 passion sake, that thou wilt not
 suffer to fall upon us that fearful
 curse and vengeance, which thy law
 hath *threatned*, and our finnes have
 justly deserved. And for as much,
 O Lord, as we are taught by thy word
 that *Idolaters, Adulterers, Covetous*
men, Contentious persons, Drun-
kards, Gluttons, and such like inor-
 dinate

dinate liuers, shall not inherit the Kingdome of God: powre the grace of thy Holy Spirit into our hearts, whereby wee may be enlightened to see the filthinesse of our sins, to abhorre them: and may be more and more *stirred up* to live in newnesse of life, and love of thy Majesty; so that we may daily increase in the obedience of thy Word, and in a conscionable care of keeping thy Commandements.

And now, O Lord, wee render unto thee most hearty *thanks*, for that thou hast elected, created, redeemed, called, justified, and sanctified us in good measure in *this* life, and given us an assured hope that thou wilt glorifie us in thy heavenly Kingdome, when this mortall life is ended. Likewise we thanke thee for our life, health, wealth, liberty, prosperity, and peace: especially, O Lord, for the continuance of thy Holy Gospel among us, and for sparing us so long, & granting us so gracious a time of Repentance. Also we praise thee, for all other

thy mercies bestowed upon us, more especially, for preserving us this night past, frō all dangers that might have befallen our soules or bodies. And seeing thou hast now brought us safe to the *beginning* of this day, we beseech thee *protect*, and *direct* us in the same. Bless and defend us in our *going out*, and *coming in*, this day, and evermore. Sheild us, O Lord, from the tentations of the Divell, and grant us the custody of thy *holy Angels*, to defend and direct us in all our *waies*.

And to this end we recommend our selves, and al' those that belong unto us, and are abroad from us, into thy *hands*, and Almighty *watch* on: Lord, defend them from al' *evill*, prosper them in all *graces*, and fill them with thy *goodnesse*. Preserve us likewise thir day from falling into any *grosse sinne*, especially those whereunto our *natures* are most *prone*. Set a *watch* before the *doore of our lips* that we offend not thy *Majesty*, by any rash or false oathes: or by any lewd or lying speeches.

Speeches; give unto us patient minds,
pure and chaste hearts, and all other
graces of thy Spirit, which thou
knowest to be needfull for us, that
we may be the better enabled to
serve thee in holinesse, and righte-
ousnesse. And seeing that all *mans*
labour without thy blessing is in
vaine, blesse every one of us in our
severall places and callings, direct
thou the worke of our hands upon us,
and prosper thou our bandy worke;
(for except thou guide us with thy
grace, our endeavours can have no
good successe.) And provide for us
all things which thou, O Father,
knowest to be needfull for every
one of us, in our soules and bodies
this day. And grant that we may so
passe through the pilgrimage of this
short life, that our hearts being not
fettered upon any transitory things,
which wee meet with in the way:
our soules may every day be more
and more ravished with the love of
our home, and thine everlasting
Kingdome.

Defend likewise, O Lord, thy Vni-

verfall Church, and every particular member thereof: especially we beseech thee to continue the peace and prosperity of these Churches, and kingdomes wherein wee live. Preserve, and defend from all evils and dangers, our Gracious King *Charles*, *Queene Mary*, our hopeful Prince *Charles*, with the rest of the royall progeny, the Religious Lady *Elizabeth*, the Kings only Sister, and her Princely issue. Multiply their days in blisse & felicity: and afterwards crown them with everlasting joy and glory. Bless all our Ministers, and Magistrates, with all graces needfull for their places, and govern thou them that they may governe us in peace and godlinesse: and of thy mercy, O Lord, comfort al our brethren that are distressed, sick, or any way comfortlesse, especially those who are afflicted either with an evill conscience, because they have sinned against thy Word, or for a good conscience, because they will not sinne against thy truth. Make the first to know,

know, that not one drop of the blood of *Christ*, was a drop of *vengeance*, but all drops of *grace*, powerful to procure pardon upon repentance, for the greatest *sins* of the chiefest sinner in the world. And for the other, let not, O Lord, thy long sufferance either to much *discourage* them, or too much *encourage* their enemies: but grant the *patience* in suffering, & a gracious & speedy *deliverance*, which way may stand best with thy *glory*, & their *comfort*. Give every one of us grace, to be alwaies mindfull of his last end, and to be prepared with faith and repentance, as with a *wedding garment*, against the time that thou shalt call for us out of this sinfull world. And that in the mean while we may so in all things, & above all things, seeke thy *Glory*, that when this mortall life is ended, we may then be made partakers of *immortality*, and life eternall, in thy most blessed and glorious *Kingdome*.

These, and all other graces which thou, O Father, seest to be

necessary for us, and for thy whole Church, we humbly beg and crave at thy hands : concluding this our imperfect prayer, in that *absolute* forme of Prayer which Christ himselfe hath taught us, saying :

*Our Father which art in Heaven
Ec.*

After prayers, let every one of thy Household (taking in the feare of God such a breakfast or refreshing as is fit) depart : the children to Schoole, the servants to their workes, every one to his office, the Master and Mistresse of the Family to their calling, or to some honest exercises for recreation, as they think fit.

*The Practise of Piety at meales and
the manner of feeding.*

BEfore Dinner and Supper, when the Table is covered, ponder with thy selfe upon these *Meditations*, to work a deeper impression in thy heart, of Gods fatherly providence and goodnesse towards thee.

Medita-

Meditations before Dinner and Supper.

Meditate that hunger is like the sickness called a *Wolfe*: which if thou doest not feede, will devour thee, and eat thee up: and that meate and drinke are but as *Physicke*, or meanes which God hath ordained, to relieve and cure this naturall infirmity, and necessity of man. Use therefore to eat and to drink, rather to sustaine and refresh the *weakenesse* of nature, than to satisfie the sensuality & delights of the flesh. Eat therefore to live, but live not to eat. A Skavenger whose living is to empty, is to be preferred before him that liveth but to fill privies. There is no service so *base*, as for a man to be a slave to his belly. The Apostle termeth such, *Belly-gods*, *Phil. 3. 19*. Therefore we may boldly terme them as the Scriptures doe their Idols, *Gillulim*, *Dungy gods*, *Hab: 2. 18*, *19. 2 King. 17. 12*. And as no one action (Gods ordinances excepted)

O 5

makes

Hoc me docuisti, ut quem admodum medicamentum sic alimenta sumptum accedam.
Aug. l. 1. Conf.

* *Major sum & a majora genitus, quam ut mancipium sim mei corporis.* Sent.
* Of Gal. al, which signifieth mans dung, as Ezech. 17, 18.

makes a man more to resemble
beast, than eating and drinking:
the abuse of eating and drinking
surfeiting, drunkennesse, and
drinking, makes a man more vile than
beast.

2. Meditate on the omnipotence
of God, who made all these crea-
tures of nothing: of his wisdom,
who feedeth so many infinite crea-
tures through the universal world,
maintaining all their Lives, which
he hath given them; which surpas-
seth the wisdom of all the Angels
in heaven: and of his clemency and
goodnesse, in feeding also his very
enemies.

3. Meditate, how many sorts of
Creatures, as beasts, fish, and fowls,
have left their lives, to become
foode to nourish thee: and how
Gods Providence from remote pla-
ces hath brought all these portions
together on thy table for thy nour-
ishment: and how by these dead
creatures hee maintaines thee in
health and life.

4. Meditate, that seeing thou
hast

thatt so many pledges of Gods
Fatherly bountie, goodnesse, and
mercy towards thee, as there are
dishes of meate on thy Table; O
suffer not in such a place, so
gracious is God to be abused by scur-
rility, rihaldry, or swearing: or
thy fellow-brother, by disgrace-
full back-biting, taunting, or slande-
ring.

5. Meditate, how that thy Ma-
ster Jesus Christ did never eate any
food, but first he blessed the Crea-
tures, & gave thanks to his heaven-
ly father for the same. And after his
last Supper, we read that he sung a
Psalme. For this was the Comman-
dement of God, When thou hast
eaten and filled thy selfe, thou shalt
blesse the Lord thy God &c. This
was the practice of the Prophets:
For, the people would not este at their
feast, till Samuyl came to blesse their
meate. And saith Joel to Gods peo-
ple: You shall este and be satisfied,
and praise the name of the Lord
your G O D. This also was
the practice of the Apostles. For

Saint

Hanc ob-
causam
Gentiles
mansas sa-
cræ festæ
nominabāt
S^t Aust.
had writ-
ten over
his table,
Quisquis
amat di-
ctis absen-
tem rodere
amicum,
hanc men-
sam veis-
tam non e-
rit effi sibi
Possit. de
vita Aug.
Luk 9, 16.
Ma, 14, 19
& 15, 36.
Mar, 1, 41
& 8, 6,
Luk, 24.
Ioh, 5, 11.
Mat, 26, 2.
Deu, 8, 10.
1 Sā, 9, 13.
Icel, 1, 24.
Act, 17, 35.

Ioh, 9, 6.
& xi, 6.

Saint *Paul* in the ship gave thanks before meate, in the presence of all the people that were therein. Imitate thou therefore in so holy an action, so blessed a master, and so many worthy presidents that have followed him, and gone before thee. It may be, because thou hast never used to give thanks at meals, therefore thou art now ashamed to begin. Thinke it no shame to do what *Christ* did; but be rather ashamed that thou hast so long neglected so *Christian* a duty. And if the *Sonne of God* gave his Father such great thanks for a dinner of *Barley bread* and *broyled fish*; what thankes should such a *sinfull man* as thou art, render unto God, for such variety of good, and dainty cheere? how many a true *Christian* would be glad to fill his belly with the morsels which thou refuseth; and doe lack that which thou leavest? How hardly do others labour for that which they eat, and thou hast thy food provided for thee, without either care or labour?

To

To conclude, If *Pagan Idolaters* at their feasts were accustomed to praise their false gods: what a shame is it for a *Christian*, (at his dinners and suppers,) not to praise the true God, *in whom we live, move, and have our being.*

6. Meditate, that thy body, which thou dost now so daintily feed, must be (thou knowest not how soone) meat for *Wormes*: When thou shalt say to corruption, thou art my Father; and to the Worme, thou art my Mother, and my Sister.

7. Meditate, how that many a *Mans table is made his snare*: so that through his intemperancy and unthankfulnesse, the meate which should nourish his body, kills him with a surfeit: in so much, that more are killed with this snare, than with the sword. And seeing that since the *Curse*, the use (as of all creatures, so likewise) of meat and drinke, is unto us unclean, till the same be sanctified by the *Word* of God, and *Prayer*: and that man liveth not by bread onely, but by the

Word

Dan, 1, 4.

Ag, 17, 20

Iob 17, 14

Psal, 69, 12.

Gen, 3, 17

1 Tim, 4,

4, 5.

Mat, 4, 4,

Levit, 16,

26.

Ezech, 4,

16, & 5, 10

1 Sam, 9,

13,

Mat, 14, 5,

Luk, 24,

30,

1 Cor. 10. 7. Word of Gods Ordinance, and blessing, which is called the *Supper of Bread*. Sit not therefore down to eat before you pray, & rise not before you give God thanks. For to suffice nature, yet rise with appetite, and remember thy poor Christian brethren, who suffer hunger, and want those good things, wherewith thou dost abound.

1 Thes. 5. 18. Eccl. 10. 17. Lnk. 21. 34. Eccl. 31. 30. Neh. 6. 10. Amos 6. 6. 1 Sam. 9. 13. Mat. 14. 19.

These things, or some of them presented (if there be not a Samuel present) lift up with all comely reverence thy heart with thy hands and eyes, unto the great Creator, and Feeder of all Creatures, and before Me it, pray unto him thus,

Grace before meate.

O Most gracious God, and loving Father, who feedest all creatures living, which depend upon thy Divine providence: we beseech thee sanctifie these Creatures, which thou hast ordained for us: give them vertue to nourish our bodies,

Ps. 14. 23.
1 Cor. 1. 19
Ps. 44. 9.
Job 39. 3.
1 Tim. 4. 5

bodies, in life and health: and give us grace to receive them soberly, & thankesfully, as from thy hands: that so in the strength of these and other thy blessings, we may walke in the uprightnesse of our hearts, before thy face this day, and al the days of our lives: through Jesus Christ our Lord and onely Saviour, Amen.

1 Reg. 19
8.

Or thus.

Most gracious God, and mercifull Father, wee beseech thee sanctifie these Creatures to our use: make them healthfull for our nourishment; and us thankesfull for al thy blessings, through Christ our Lord and onely Saviour, Amen.

Another Grace before Meale.

O Eternal God, in whom we live, move, and have our being, we beseech thee blesse unto thy Servants these Creatures, that in the strength of them wee may live, to the setting forth of thy praise and glory: through Jesus Christ our Lord and onely Saviour, Amen.

After

After every meale be carefull
thy selfe and Family, as Job was for
himselfe and his children, Job 1.
lest that in the cheerfulness of eating
and drinking, some speech hath slipped
out, which might be either offensive to
God, or injurious to man: And there-
fore with the like comely gesture and
reverence give thanks unto God, and
pray in this manner.

Blessed be thy holy name, O
Lord our God, for these thy
good benefits, wherewith thou
hast so plentifully at this time refre-
shed our bodies: O Lord vouchsafe
likewise to feed our soules with
the spirituall food of thy holy Word
& Spirit unto life everlasting. Lord
defend and savethy whole Church,
our gracious King Charles, Queen
Mary, the Noble and hopefull
Prince Charles, and all the Royall
Progenie; the religious Lady Eli-
zabeth the Kings onely Sister,
and her Princely issue: Forgive us
our finnes, and unthankfulness,
passe

pass by our manifold infirmities,
make us mindfull of our last end,
and of the reckning that we are to
make to thee therein, & in the mean
while grant unto us health, peace,
and truth, in Iesus Christ our Lord
and only Saviour.

Or thus.

Blessed be thy holy name, (O
Lord) for these thy good bene-
fits, wherewith thou hast refreshed
us at this time. Lord, forgive us all
our sins and frailties; save and de-
fend thy whole Church, our King
and his royall posteritie, and grant
us health, peace and truth in Christ
our only Saviour, *Amen,*

Or thus

WE give thee thanks (O
heavenly Father) for fee-
ding our bodys so graciously with
thy good creatures to this tempo-
rall life: beseeching thee likewise
to feed our soules with thy Holy
word unto life everlasting. Defend
(O Lord) thine Vniversall Church
the

the King, and his royall Posterity
and grant us continuance of
grace and mercy, in Christ our only
Saviour, Amen.

The Practice of Piety at Evening

At Evening, when the due time
repairing to rest approacheth,
gather together againe all thy Family
Read a Chapter in the same man-
ner that was prescribed in the mor-
ning. Thus (in holy imitation of
our Lord, and his Disciples) sing
Psalms. But in singing of Psalms,
either after Supper, or at any other
time, observe these rules.

*Rules to be observed in singing of
Psalms.*

1. **B**Eware of singing divine
Psalms for an ordinary re-
creation; as doe men of impure
Spirits who sing holy Psalms in-
temperately mingled with profane Ballads.
They are Gods Word; take them
not into thy mouth in vaine.

2. Remember to sing Davids Psalms with Davids Spirit.

Mat, 22,
43.

3. Practise Saint Pauls rule, I will sing with the spirit, but I wil sing with the understanding also.

1 Cor, 14
15.

1 Cor, 11

4. As you sing, uncover your heads, and behave your selves in comely reverence, as in the sight of God, singing to God, in Gods owne words: but be sure that the master make more melody in your hearts, than the Musicke in your ears: for the singing with a grace in our hearts, is that which the Lord is delighted withal, according to that old verse:

4
Eph, 5, 1, 9
Col, 3, 16.

Non vox, sed votum; non musica cordula, sed cor;

Non clamans, sed amans psallit in aure Dei.

It is not the voice, but vow;

Sound heart, not sounding string;

True zeale, not outward show,

That in Gods ear doth ring.

5. Thou mayest (if thou thinke good) sing all the Psalms over in order:

order: for all are most divine and comfortable, but if thou wilt choose some speciall Psalmes, as more for some times, and purposes; and such as by the oft usage, thy people may the easier commit to memory.

Then sing

In the morning, Psalm. 3. 5. 16. 22.
144.

In the evening, Psalm. 4. 127. 141.

For mercy after a sin committed,

Psalm. 51. 103.

In sicknesse, or heavinesse, Psalm.

13. 88. 90. 91. 137. 146.

When thou art recovered, Psalm. 30.

32.

On the Sabbath day, Psalm. 19. 92. 65.

In the time of joy, Psalm. 80. 98. 107.

136. 145.

Before Sermon, Psalm. 1. 12. 147. the

1 and 5 Part of the 119.

After Sermon, any Psalm which concerneth the chiefe argument of the Sermon.

At the Communion, Psalm. 23. 23,

103, 111. 116.

For

For spirituall solace, *Psal.* 15. 19.

35. 46. 47. 112. 116.

After wrong and disgrace received

Psal. 41. 69. 70. 140. 144.

After the *Psalme*, all kneeling downe

in reverend manner (as is before de-

scribed) let the Father of the Familie

ly, (or the chiefest in his absence)

pray thus.

Prayer for a Family.

Knowing Prayer for a Family.

Knowing Prayer for a Family.

O Eternall God, and most

gracious Father we thine

unworthy Servants, here

assembled, doe cast downe our

selves at the footstool of thy grace,

acknowledging that wee have

inherited our Fathers corrup-

tion, and actually in thought,

word, and deed, transgressed all

thy holy Commandements, so that

in us naturally, there dwelleth no-

thing that is good: for our hearts

are full of secret pride, anger, im-

patience, dissembling, lying, lust,

vanity, prophannesse, distrust, too

much love of our selves, and the

world

world; too little love of thee, and thy kingdome, but emptie and void of faith, love, patience, and every spiritual grace. If thou therefore shouldst but enter into judgement with us, and search out our naturall corruption, and observe all the cursed fruits and effects that we have derived from thence: Satan might justly challenge us for his owne, and we could not expect anything from thy Majesty, but thy wrath, and our condemnation which we have long agoe deserved. But, good Father, for Iesus Christ thy deare Sonnes sake, in whom only thou art well pleased; and for the merits of that bitter death, and bloody passion, which wee beleeve that he hath suffered for us: have mercy upon us, pardon and forgive us all our finnes, and free us from the shame and confusion which is due unto us for them, that they may never seize upon us to our confusion in this life, nor to our condemnation in the world which is to come. And for as much

Mar, 3, 17

as thou hast created us to serve thee,
 as all other Creatures to serve us: so
 we beseech thee inspire thy Holy
 Spirit into our hearts, that by his il-
 lumination and effectual working
 we may have the inward sight and
 feeling of our sins, & naturall cor-
 ruptions, and that we may not be
 blinded in them through *stom*, as
 the reprobates are: but that we may
 more and more loath them, and be
 heartily griev'd for them, endea-
 vouring by the use of all good meanes
 to overcome, and get out of them.
 O let us feel the power of *Christ*'s
 death killing sin in our mortal bo-
 dies: and the vertue of his resurre-
 ction, raising up our soules to new-
 nesse of life. Convert our hearts,
 subdue our affections, regenerate
 our minds, & purifie our nature. &
 suffer us not to be drowned in the
 streames of those filthy vices, and
 sinfull pleasures of this time, wher-
 with thousands are carried head-
 long to eternal destructiō: but daily
 frame us more & more to the like-
 nesse of thy Son *Iesus Christ* that in
 righte-

Rom, 6. 6,
 Phil, 3, 10

Rom, 8, 29
 Eph, 4. 24

righteousness and true holiness we may so serve and glorifie thee that living in thy *favours*, and dying in thy *favours*, we may in thine appointed time, arrive to the blessed Resurrection of the just, and eternall life. In the meane while, O Lord, encrease our *Faith* in the sweet promises of the Gospel, and our repentance from dead works, the assurance of our hope in thy promises, our feare of thy name, the hatred of all our finnes, and our love unto thy children, especially those whom we shall see to stand in need of our helpe and comfort: that so, by the fruits of Piety, and a righteous life, wee may be assured that thy Holy Spirit doth dwell in us, and that we are thy children by *Grace* and *Adoption*. And grant us, good Father, the continuance of health, peace, maintenance, and all other outward things: so far forth, as thy Divine wisdom shall think meet and necessary for every one of us.

And here, O Lord, according to
our

our boundenduty, we confesse that thou hast been exceeding mercifull unto us all, in things of this life: but infinitely more mercifull in the things of a better life: and therefore we doe here from our very soules, tender unto thee all humble, and hearty thanks, for all thy blessings and benefits bestowed upon our soules, and bodies: acknowledging thee to be that *Father of light from whom we have received all those good and perfect gifts*: and unto thee alone for them, we ascribe to be due all glory, honour, and praise, both now, and ever more. But more especially; we praise thy Divine Majesty, for that thou hast defended us *this day* from all perils, and dangers: so that none of those judgments (which our sins have deserved) have fallen upon any one of us. Good Lord, forgive us the sins which this day we have committed against thy divine Majesty, and our brethren: and for Christ his sake, be reconciled unto us for them.

Iam, I, 17.

And we beseech thee likewise of

Pſ, 78, 49.

Pſal, 91, 5

Gen, 31, 2,

2 King, 6,

16, 17,

Pſal, 91,

11, 12,

Heb, 14,

the same thine infinite goodness and mercy to defend and protect us, and al that belong unto us, this night, from all dangers of fire, robbery, terrors of evill Angels, or any other feare or peril, which for our sins might justly fall upon us. And that we may be safe *under the shadow of thy wings*; we here commend our bodies & soules, and all that we have, unto thine Almighty protection. Lord, bleſſe and defend both us, & them from all evill. And whilest wee sleepe, doe thou, O Father, (who never ſlumbrest nor sleepest) watch over thy children, and give a charge to thy Holy Angels, to *pitch their tents* round about our houses and dwellings, to *guard us* from al dangers: that sleeping *with thee*, we may in the next morning be wakned by thee; and so being refreshed with moderate sleepe, we may be the fitter to set forth thy glory in the conscionable duties of our callings.

And we beseech thee, O Lord, to be mercifull likewise to thy whole Church

Church, and to continue the tranquillity of these kingdoms, where-in we live, turning from us those plagues which the *crying sinners* of this Nation do cry for.

Preserve our Religious King *Charles*, *Queene Mary*, the Noble and hopefull *Prince Charles*, with the rest of the Royal Progeny, the religious *Lady Elizabeth*, the Kings onely Sister, and her Princely issue: all our Magistrates and Ministers, all that feare thee, and call upon thy name, al our Christian brethren and sisters that suffer sicknesse, or any other affliction or misery: especially those, who any where doe suffer persecution, for the testimony of thy *holy Gospel*; grant them patience to beare thy crosse, and deliverance, when, and which way it shall seeme best to thy Divine wisdom. And Lord, suffer us never to forget our last end, and those reckonings, which then wee must render unto thee. In health & prosperity make us mindful of sickness, & of the evil day that is behind

Luk, 21,
35.
Mat. 25, 3
&c.

that these things may not overtake us as a *snare*, but that wee may in good measure, like wise *Virgins* be found prepared for the comming of *Christ*, the sweet *Bridegroom* of our soules. And now, O Lord most holy, & just, we confesse that there is no cause, why thou (who art so much displeased with sin) shouldst heare the Prayer of sinners: but for his sake onely who suffered for sin, and sinned not. In the onely mediation therefore of thine eternall Son *Jesus* our Lord, and Saviour, we humbly beg these, and all other graces which thou knowest to be needfull for us, shutting up these our imperfect requests, in that most holy Prayer, which *Christ* himself hath taught us to say unto thee *Our Father which art &c.*

Thy grace, O Lord Jesus Christ, thy love, O heavenly Father; thy comfort and consolation, O holy and blessed Spirit, be with us, and remain with us this night, and for evermore, Amen.

Then saluting one another, as becometh

commeth *Christians*, who are the vessels of Grace, and Temples of the Holy Ghost, let them in the feare of God depart every one to his rest: using some of the former private meditations for Evening.

Thus farre of the Householders publike Practice of Piety, with his Family every day. Now followeth his Practice of Piety with the Church on the Sabbath day.

Meditations of the true manner of practising Piety on the Sabbath day.

A Almighty God will have himselfe worshipped, not onely in a private manner, by private persons & families: but also in a more publick sort of all the godly joyned together in a visible Church, that by this meanes he may be knowne not onely to be God, and Lord of every singular person; but also of the Creatures of the whole universall world.

Quest. But why doe not wee *Christians*, under the New, keepe the Sabbath on the same seventh day,

day, whereon it was kept under the *Old Testament*?

Mat. 12, 1

Deut. 18.

18, 19,

I answer: because that our *Lord Iesus* (who is the *Lord* of the *Sabbath*, and whom the Law it selfe commandeth us to heare) did alter it from that *seventh day*, to this *first day* of the *Week*, whereupon we keepe the *Sabbath*. For the holy *Evangelist* notes, that our *Lord* came into the midst of the *Holy Assembly*, on the two first daies of the two weekes immediately following his *Resurrection*, and then *blessed* the *Church*, *breathed* on the *Apostles* the *Holy Ghost*, and gave them the ministeriall *keyes*, and power of binding, and remitting sins. And so it is most probable he did in a *solemn* manner every *first day* of the *week*, during the forty daies he continued on earth, betwene the *Resurrection*, and *Ascension* (for the fiftieth day after being the first day of the *Week*, the *Apostles* were assembled) during which time, he gave *Commandments* unto the *Apostles*; and

Iohn 20,

22,

* *spake*

* *spake unto them those things which appertain to the Kingdome of God, that is, instructed them how they should throughout the Churches (which were to be converted) change the Sabbath to the Lords day: the bodily sacrifices of beasts to the spiritual sacrifices of praise, Prayer, and contrite hearts; the Leviticall Priest-hood of the Law to the Christian Ministry of the Gospel; the Jewish Temples and Synagogues to Churches, & Oratories; the Old Sacraments of Circumcision and Passover to Baptisme and the Lords Supper, &c. as may appeare by the like phrase, Act. 19. 8. & Act. 28. 23. Col. 4. 11. put for the whole summe of Pauls Doctrine, by which was wrought all these changes, where it tooke effect. So that as Christ was forty daies instructing Moses in Sinai, what he should teach, and how he should rule the Church under the Law: so he continued forty daies teaching his Disciples in Sion, what they should preach, and how they should*

* Act. 1, 2

3.

Cyril bids us note that Saint Iohn doth not simply set downe the manner of Christs appearing unto Thomas, but also so the circumstance of the time (post dies octo)

whence he concludes thus, *Diem igitur octavum Dominicum d. esse necessesse est.*

Cyril in Iohann. lib.

12 cap. 58.

1 Heb. 7, 11

12,

Eph. 4, 7,

11, 1, 13,

Eph 4, 11,

11, 12.

1 Cor 12, 28,

1 Cor 12, 29,

1 Cor 12, 30,

1 Cor 12, 31,

1 Cor 12, 32,

1 Cor 12, 33,

1 Cor 12, 34,

1 Cor 12, 35,

1 Cor 12, 36,

1 Cor 12, 37,

1 Cor 12, 38,

1 Cor 12, 39,

1 Cor 12, 40,

1 Cor 12, 41,

1 Cor 12, 42,

1 Cor 12, 43,

1 Cor 12, 44,

1 Cor 12, 45,

1 Cor 12, 46,

1 Cor 12, 47,

1 Cor 12, 48,

1 Cor 12, 49,

1 Cor 12, 50,

1 Cor 12, 51,

1 Cor 12, 52,

1 Cor 12, 53,

1 Cor 12, 54,

1 Cor 12, 55,

1 Cor 12, 56,

1 Cor 12, 57,

1 Cor 12, 58,

1 Cor 12, 59,

1 Cor 12, 60,

1 Cor 12, 61,

1 Cor 12, 62,

1 Cor 12, 63,

1 Cor 12, 64,

1 Cor 12, 65,

governe the Church under the Gospel. And seeing it is manifest, that within those forty daies, Christ appointed what Ministers should teach, and how they should govern his Church to the worlds end: it is not to be doubted, but that within those forty daies he likewise ordained on what day they should keep their Sabbath, and ordinarily do the works of their Ministry, especially seeing that under the old Testament God shewed himself as carefull both by his Moral, and Ceremoniall Law, to prescribe the time as well as the matter of his worship. Neither is it a thing to be omitted, that the Lord who hath times, and seasons in his own power, appointed the first day of the weeke, to be the very day, where in he sent down from heaven the Holy Ghost upon the Apostles, so that upon that day they first began, & ever after continued the publick exercising of their Ministry, in the preaching of the Word, the administration of the Sacraments, & the

the loosening of the sinnes of penitent sinners. Vpon these, and the like grounds, *Athanasius* plainly affirmeth, that the *Sabbath* day was changed by the Lord himselfe.

As therefore our *Communion* is termed the *Lords Supper*, because it was instituted of the Lord, for the remembrance of his death: so the *Christian Sabbath* is called the *Lords Day*, because it was ordained of the Lord, for the memoriall of his Resurrection. And as the Name of the Lord honoureth the one, so doth it the other: & as the Lord of the *Sabbath* by his royall prerogative, and transcendent authority could, so he had also reason to change the Holy Sabbath from the seventh day to this, whereon we keepe it. For as concerning the seventh day which followed the six daies wherein God finished the Creation; there was no such precise institution, or necessity of sanctifying it perpetually, but such, as by the same authority, or upon greater reason, and oc-

Agg. 31. 32
f Athan. in
frontispi.
hom. de sen.
Apo. 1. 20
 The scripture of the New Testament gives not this honourable title to any thing, but onely to the blessed Sabbath, and holy Supper. For as he substituted the Lords supper in stead of the Pasce over: so did he the Lords day in the Jewish Sabbath.
1 Cor. 11. 20

* Wolphii
Chronol.
de Tem.
1, 2, 3, 2.
Legis sub-
stantia est,
sex diebus
terrenis
negotijs
enumerare,
septimâ di-
vinocultui
dare ope-
ram.
Iosh, 10,
12, 13.
2 King,
20, 11,

Christoph.
Helvic.
Syst. cont.
Ticol-cum
Iuda, 15 c.
de Rib.

casion, it might very well be chan-
ged and altered unto some other se-
venth day. For the Commande-
ment doth * not say, Remember to
keepe holy the seventh day next fol-
lowing the sixth day of the Creation,
or this, or that seventh day: but in-
definitely, remember that thou keep
Holy a seventh day. And to speake
properly, as we take a day for the
distinction of time, called either a day
naturall consisting of 24 houres, or
a day artificiall consisting of 12
houres, from Sun-rising, to sun-set-
ting: and withall consider the Sun
standing still at noone, in Iosuahs
time, the space of a whole day: and
the Sunne going backe ten degrees
(viz. five houres, almost halfe an
artificiall day) in Ezechias time: the
Jewes themselves could not keepe
their Sabbath upon that precise, and
just distinction of time, called at the
first, the seventh day from the Cre-
ation.

Adde hereunto, that in respect
of the diversity of Meridians, and
the unequall rising, and setting of the
Sun,

Sun, every day varieth in some places a *quarter*, in some *halfe*, in others a *whole* day: Therefore the Jewish seventh day cannot precisely be kept at the *same instant* of time every where in the world.

Now, our Lord Jesus having authority as *Lord over the Sabbath*, had likewise now farr greater reason, and occasion to translate the Sabbath from the *Jewish* seventh day, unto the seventh day, whereon Christians do keep the Sabbath.

Mat, 12, 8

Isa, 65, 17

&c,

Isa, 66, 22

Psal, 90, 3

1. Because that by his *Resurrection* from the dead, there is wrought a *new spirituall Creation* of the world: without which all the Sonnes of *Adam* had been turned to everlasting *destruction*, and all the workes of the first creation had ministered no *consolation* unto us.

a 2 Cor, 5

17.

b Gal, 6, 15

c 1 Per, 2,

10,

d Eph, 1,

24.

e Col, 3, 10

f Mat, 26,

28.

g Ioh, 12,

14.

h Apoc, 2

17.

And in respect of this new spirituall Creation, the Scripture saith that *Old things are passed away*, and *all things are become new*: ^bnew Creatures, ^cnew people, ^dnew men, ^enew knowledge, ^fnew Testament, ^gnew Commandement, ^hnew names,

i Heb. 10.

10.

k Apo, 3, 9

m Apo, 21

n 2 Pet, 3

13,

o Isa, 66,

21.

p Heb, 4, 9.

names, ⁱ new way, ^k new song, ^l new garment, new wine, new vessels, ^m new Jerusalem, ⁿ new Heaven, and a new Earth. And therefore of necessity there must be in stead of the old, a new^o Sabbath-day to honour and praise our Redeemer, and to meditate upon the workes of our Redemption, and to shew the new change of the Old Testament.

3. Because that on this day, Christ rested from all the sufferings of his Passion, and finished the glorious worke of our Redemption. If therefore the finishing of the worke of the first Creation, whereby God mightily manifested himselfe unto his creatures, deserv'd a Sabbath for to solemnize the memoriall of so great a work, to the honour of the worker, and therefore calls it *holy Day*: much more doth the new Creation of the World effected by the resurrection of Christ (whereby he mightily declared himselfe to be the Sonne of God) deserve a Sabbath, for the perpetuall commemoration thereof, to the honour of Christ: and

q Ma, 58, 13.

r Rom, 1, 4.

and therefore worthily called the *Lords Day*. For, as the deliverance out of the Captivity of *Babylon* being greater, tooke away the name from the deliverance out of the bondage of *Aegypt*: so the day whereon Christ finished the *Redemption* of the world, did more justly deserve to have the Sabbath kept on it, than on that day, wherein God ceased from creating the world. As therefore in the *Creation*, the first day wherein it was finished, was consecrated for a *Sabbath*: so in the time of *Redemption*, the first day wherein it was perfected, must be dedicated to a holy rest: but still a seventh day kept according to Gods moral Commandement. The *Jewes* kept the last day of the weeke, beginning the *Sabbath* with the night when God rested: but Christians honour the Lord better, on the first day of the weeke, beginning the *Sabbath* with the day when the Lord arose. They kept their *Sabbath* in remembrance of the worlds *Creation*: but Christians celebrate it in

memoriall

Apoc, 1, 10
1 cr, 23, 7.
8.

Gen, 2, 3.
Levit, 23,
32.
Neh, 13,
19.
Mat, 28, 1
Acts 10, 7
11.

memorial of the worlds Redemption
yea the Lords day, being the first of
the Creation, and Redemption, put
us in mind, both of the making of
the old, and redeeming of the new
world.

Exod. 25,
31.

As therefore under the Old Testa-
ment, God, by the glory con-
sisting of 7 Lamps, seven Branches,
etc. put them in remembrance of
the Creation, Light, and Sabbath
rest: So under the New Testament,
Christ the true light of the World,
approacheth in the midst of the seven
Lampes, and 7 golden Candlesticks,
to put us in mind to honor our Re-
deemer in the light of the Gospell of
the Lords seventh day of rest. And
seeing the Redemption, both for
might & mercy so far exceedeth the
Creation; it stood with great rea-
son, that the greater work should
carry the honour of the day. Nei-
ther doth the honourable title of the
Lords day diminish the glory of the
Sabbath: but rather being added,
augments the dignity thereof: as the
name Israel added unto Jacob,
made

Apo, 1, 13

made the Patriarke the more renow-

Gen, 32,
28,

The reason taken from the example of Gods resting from the work of the Creation of the world, continued in force till the Son of God ceased from the worke of the Redemption of the world, and then the former gave place to the latter.

4. Because it was foretold in the Old Testament, that the Sabbath should be kept (under the New Testament) on the first day of the weeke.

For, first, in the 110 Psalm, which is a Prophecy of Christ and his Kingdome, it is plainly foretold, that there should be a *solemn* day of assembling, wherein all Christs people should willingly come together in the beauty of holinesse. In so much that no raine (of peace) shall be upon those Families, that in that feast will not goe up to Ierusalem (the Church) to worship the King, the Lord of Hosts. Now on what day this holy Feast and Assembly should be kept; David sheweth plainly, in
Psalm

Psa, 110, 3

Zach, 14,
17.

Psa. 118, which was a prophecy of Christ, as appears, *Mat. 21. 42. Act. 4. 11. Ephes. 2. 20.* as also by the consent of all the *Jewes*, as *Rome* witnesseth. For, shewing how Christ, by his ignominious death should be as a stone rejected of the Builders, or chiefe Rulers of *Israel*, and yet by this glorious Resurrection should become the chiefe Stone of the Corner; he wisheth the whole Church to keepe holy that day, whereupon Christ should effect this wonderfull worke, saying, *This is the day which the Lord hath made, let us rejoyce and be glad in it.* And seeing that upon this day, that which *Peter* saith of Christ, appeareth to be true, That God made him both Lord, and Christ, *Act. 2. 36.* And therefore the whole Church under the *New Testament*, must celebrate the day of Christs resurrection. *Rabbi Baerhay* also saw the fall of *Adam* on the sixth day, that on the same day *Messias* should finish the worke of *Adams* Redemption. And alluding to the speech of *Boaz* to *Ruth*,

Psa. 118, 24

*Zohar upo
on Gen.
fol 21.
He Brought
son Re-
quit of
Consen.
p. 50, 51.*

Sabbath, sleepe unto the morning, that
 Messiah should rest in his grave all
 their Sabbath day, and he gathereth
 from that speech, Gen. 1. on the
 first day, *Let there be Light*, that the
 Messiah should rise on the first day
 of the weeke, from death to life,
 and cause the Spiritual light of the
 Gospel to enlighten the world that
 lay in the shadow of darknesse
 and death. The Hebrew author of
 the book called, *Sedar Olam Rabbi*,
 cap. 7, recordeth many memorable
 things, which were done upon
 the first Day of the weeke, as so
 many types that the chiefe wor-
 ship of God should (under the
 New Testament) be celebrated up-
 on this day. As, that on this day the
 cloud of Gods Majestie first sate upon
 his people. Aaron, and his Children,
 first executed their Priest-hood. God
 first solemnly blessed his people. The
 Princes of his people first offered pub-
 licly unto God. The first day wherein
 fire descended from Heaven. The
 first day of the World, of the Year,
 of Months, of the Week, &c.

Ex H.
 Wolphii
 Chron. de
 Temp. Ab.
 2 sap. 2.

All

Aug. Epi.
ad Iauar.
119 cap,
13.

Sacramen-
tum hoc
fuit diei
illius offa-
vi, quo
Dominus
resurrexit
ad iustifi-
cationem
nostram,
¶ et, ut
scribit ad
Fidum
Cyprian.
l. 3, Epist.
10. Iun. in
Gen, 17,
12,
2 Cor, 4, 4

All shadowing, that it should be the first, and chiefe holy-day of the New Testament. S. Augustine pro- veth by divers places, and reasons out of the holy Scripture, that the Fathers, and all the holy Prophets under the Old Testament, did foresee and know, that our Lords day was shadowed by their eighth day of Circumcision. And that the Sabbath should be changed from the seventh day to the eighth, or first day of the weeke. And Iunius out of Cyprian saith, that Circumcision was com- manded on the eighth day, as a Sa- crament of the eighth day, when Christ should rise from the dead. The Councell For- Julienne affirms, that Esay prophesied of the keeping of the Sabbath upon the first day of the week. If this Mystery was so cleerly seen by the Fathers, under the Sha- dows of the Old Testament: sure, the god of this world hath deeply blinded their minds, who cannot see the truth thereof under the shining light of the Gospel. Therefore this change of the Sabbath day, under the

the New, is nothing but a fulfilling of that which was prefigured and fore-prophefied under the Old Testament.

5. According to their Lords kinde & Commandement, and the direction of the Holy Ghost (which way assisted them in their Ministeriall Office,) the Apostles in all the Christian Churches (which they planted) ordained that the Christians should keepe the Holy Sabbath, upon that seventh day, which is the first day of the weeke; Concerning the gathering for the saints, as I have ordained in the Churches of Galatia, so do ye also. Every first day of the week, &c. When we come together in the Church (being the Lords day) to eate the Lords Supper: to remember and shew the Lords death till hee come, &c. In which words note:

1. That the Apostle ordained this day to be kept holy: therefore witnesseth that in one ancient Greeke Copie, there is read, *my AUGUSTINE* the Lords day added to every first day, &c. ^c 1 Cor. 11. 20, 25, 26.

fore

a 1 Cor. 16. 1, 2.
b The Syriack Translation hath, *Quum congregamini, non sicut iustum est in die Domini nostri, comeditis & bibitis.* The Arabian translation also hath thus, *Non comeditis & bibitis prout vere diebus Domini nostri decet.* And

fore a divine Institution.

2. That the day is named the *first day* of the *Week*, therefore the *Jewish* seventh, or any other.

3. Every *first day* of the week, which sheweth a perpetuity.

4. That it was ordained in the *Churches of Galatia*, as well as of *Corinth*, and he settled one uniform order in all the *Churches of the Saints*; therefore it was universal.

5. That the exercises of the day, were *Collections* for the poor (which appears by *Acts 2.42.* and *In Kim Martyrs* testimony, *Apolo 2.*) which were gathered in the holy Assembly after *Prayers*, *Preaching of the Word*, and *Administration of the Sacraments*; therefore it was spiritual.

6. That he will have the *Collection* (though necessary) remooved against his coming, lest it should

1 Cor. 14

33.

As the phrase of breaking of bread comprehendeth all other exercises of religion, *Act. 20*

7.

So this phrase of laying by in store,

comprehendeth all the other exercises of the Sabbath, and why should the Apostle require the *Collection* to be made on the first day of the week, but because that on this day the holy Assembly was held in the Apostles time?

hinder

hinder his preaching; but not their holy meeting on the Lords day; for it was the time ordained for the publick worship of the Lord, which argueth a necessity.

And in the same Epistle Saint Paul protesteth that he delivered them *none other Ordinance, or Doctrine, but what he had received of the Lord.* In so much that he chargeth them, that if any man thinke himselfe to be a Prophet, or spirituall, let him acknowledge, that the things that I write unto you, are the Commandements of the Lord. But hee wrote unto them, and ordained among them, to keepe their Sabbath on the first day of the weeke: therefore to keepe the Sabbath that day, is the very Commandement of the Lord. And how can he be either a true Prophet, or have any grace of Gods Spirit in his heart, who seeing so clearely the Lords day to have been instituted, and ordained by the Apostles, will not acknowledge the keeping Holy of the Lords day, to be a Commandement of

1 Cor. 11,
3, & 15, 12

1 Cor, 14
37.

of the Lord? The *Jewes* confessed this change of the Sabbath, to have been made by the Apostles. *See Alphons. in Dialog. contra Judaeos* p. 12. they are therefore more blind and sottish than the *Jewes*, who prophanely deny it.

*Acts, 10, 4,
5, 6, &c.*

At *Treas* likewise S. Paul together with seven of the chiefe Evangelists of the Church, *Sopater, Aristarchus, Secundus, Gayus, Timotheus, Tichycus, & Trophimus*, & all the Christians that were there, kept the holy Sabbath on the first day of the weeke, in praying, preaching, and receiving the *Lords Supper*.

And it is a thing to be noted that *Luke* saith not, that the Disciples were sent to heare *Paul* preach but the Disciples being come together to breake bread upon the first day of the weeke, that is, to be partakers of the holy Communion, at what time the Lords death was by the preaching of the Word shewed. *1 Cor. 16. 26. Paul preached unto them, &c.* And that none kept those meetings but Christians, who only

are call'd Disciples, *Acts* 11. 26. But at *Philippi*, whereas yet there were no Disciples, *Paul* is said to goe on their Sabbath day, to the place where the Jewes and their Proselytes were wont to pray, & there preached unto them, *Acts* 16. 12, 13. So that it is as cleere as the Sun, that it was the Christians usuall manner, to passe over the Jewish seventh day, and to keepe the Sabbath, and their holy meeting on the first day of the week. And why doth *S. Iohn* call this the Lords day; but because it was a day known to be generally kept holy to the honour of the Lord Jesus (who rose from death to life upon that day) throughout all the Churches which the Apostles planted? which Saint *Iohn* calleth the *Lords day*, the rather to stirre up Christians to a thankfull remembrance of their Redemption, by *Christ* his Resurrection from the dead. And with the day, the blessing of the Sabbath is likewise translated to the *Lords day*, because that all the sanctification belong-

A. 21, 4
2c.

Apo, 1, 10
*Mos Christi-
anum,*
&c.
It is the
manner
of Chri-
stians, to
call it the
Lords
day, Bed.
in Luc.
cap. 41.

Heb. 2, 5.
Heb. 2, 11
and 5, 9.

belonging to this *new world* is
Christ, and from him conveyed to
Christians. And because there can
not come a greater *authority*, than
that of Christ, and his Apostles: the
like cause as the *new Creation* of
the world, therefore the Sabbath
can never be altered from this day
to any other, whilst this world
isteth. Adde herunto, how the
Scripture noteth, that in the first
planting and setting of the Church,
nothing was done but by the spe-
ciall order and direction of the
Apostles, 1 Cor. 14. 34. 1 Cor. 14. 37. Tit. 1. 5. Act. 14. 6. 24. and the
Apostles did nothing but what they
had warrant for from Christ, 1 Cor.
11. 23.

To sanctifie then the Sabbath
on the seventh day, is not a cere-
moniall Law abrogated; but the Moral
and perpetuall Law of God per-
fected. So that the same perpetuall
Commandement which bound the
Jewes to keepe the Sabbath on the
seventh day, to celebrate the *worlds*
Creation, binds Christians to solemn-
nize

the Sabbath on this seventh day: in memoriall of the Worlds Redemption: for the fourth Commandment, being a Morall Law, requireth a seventh day, to bee kept holy for ever. And the Morality of this, as of the rest of the Commandements, is more religiously to be kept of us under the Gospell, than of the Jewes under the Law: by how much we (in Baptisme) have made a more speciall Covenant with God to keepe his Commandements: and God hath covenanted with us, to free us from the curse, and to assist us with his Spirit to keepe his Lawes. And that this Commandement of the Sabbath (as well as the other nine) is Morall and perpetuall, may plainly appeare by these reasons.

Ten reasons demonstrating the Commandement of the Sabbath to bee Morall.

BEcause all the reasons of this Commandement, are morall and perpetuall: And God hath

Q bound

bound to the obedience of the Commandement, with more forcible reasons than to any of the rest. First, because he did foresee, that irreligious men would either more carelessly neglect, or more boldly breake this Commandement, than any other. Secondly, because that in the practise of this Commandement, the keeping of all the other consisteth: which makes God often complaine, that all his worship is neglected, or overthrowne, when the Sabbath is either neglected or transgressed. It would make a man amazed (saith M. Caluin) to consider how oft, and with what awe and protestation God requireth (that will be his people) to sanctifie the seventh day. Yea, how the God of mercy, mercilesly punisheth the breach of this Commandement with cruell death: as though it were the summe of his whole honour and service.

And it is certaine, that he who makes no conscience to breake the Sabbath, will not (to serve his turne)

Ier 15. 22

Eze. 30. 19

30, 21, 24.

Eze. 23. 38

Neh. 9. 4.

Ex Bodin.

de Re. u^l.

l. 4. c. 2.

make any conscience to breake any
of the other Commandements: so
he may doe it without *discredit* of
his reputation, or *danger* of Mans
Law. Therefore God placed this
Commandement in the *middest* of
the two tables: becaule the keeping
of it, is the *best* helpe to the kee-
ping of the rest. The *conscionable*
keeping of the *Sabbath*, is the *Mo-*
ther of all Religion, and good dis-
cipline in the Church. Take away
the *Sabbath*, and let every man serve
God *when* hee listeth: and what
will shortly become of *Religion*,
and that *peace* and *order* which God
will have to be kept in *his Church*?
the *Sabbath day* is Gods *Market-*
day, for the weekes provision,
wherein *Hee* will have us to come
unto him, and *buy* of him without
silver or *money*, the *Bread* of Angels,
and *water* of life, the *wine* of the
Sacraments, and *Milke* of the Word
to feede our soules: *tryed Gold*, to
touch our faith: *precious Eye salve*,
to heale our spirituall blindness:
and the *white raiment* of Christs

1 Cor. 14.
33, 40.

Isay 55.
1, 2.

Apo. 3. 18.

Q 2 righte.

righteousnesse, to cover our filthy nakednesse. He is not farre from true Piety, who makes conscience to keepe the Sabbath day: but he who can dispence with his conscience to breake the Sabbath for his own profit or pleasure, his heart never yet felt, what either the feare of God, or true religion meaneth. For of this Commandement may the speech of St. James be verified: *He that faileth in one is guilty of all.* Seeing therefore, that God hath fastned this Commandement with many morall reasons, it is evident that the Commandement it selfe is morall.

1am. 2. 9.

2. Because it was commanded of God to Adam in his Innocency, whilest (holding his happinesse, not by Faith in Christs Merits, but by Obedience to Gods Law:) he needed no Ceremony, shadowing the Redemption of Christ. A Sabbath therefore of a seventh day cannot be simply a Ceremony, but an Essentiall part of Gods worship, enjoined unto Man, when there was but one

one condition of all men. And if it was necessary for our first Parents to have a Sabbath day, to serve God in their perfection, much more need their Posterity to keepe the Sabbath in the state of their corruption. And seeing God himselfe kept this day holy, how can that man be holy, that doth willfully prophane it?

3. Because it is one of the Commandements which God spake with his owne mouth, and twice wrote with his owne fingers in Tables of stone, to signifie their authority and perpetuity. All that God wrote, were morall and perpetuall Commandements, and those are reckoned *tenne* in number. If this were now but an abrogated Ceremony, then there were but *nine* Commandments. The Ceremoniall that were to be abrogated by Christ, were written all by Moses. But this of the Sabbath, with the other nine, written by God himselfe, were put into the Arke, where no Ceremoniall Law was put, to shew that they should be the perpetuall Rules

Gen. 2. 3

Exod. 34
1, &c.

Deu. 4. 13.

Deut. 4. 4.

of the Church, yet such as none
 Reg 8.9. could perfectly fulfill and keepe, but
 Hebr. 9.3. onely Christ.

Rom. 5.17 4. Because Christ professeth the
 hee came not to destroy the morall
 Law: and that the least of them
 should not be abrogated in his king-
 dome of the new Testament. In-

Mar. 5.19. much that whosoever breaketh one
 the least of those tenne Command-
 ments, and teacheth men so, he shall
 be called the least in the Kingdom

Heaven: that is, hee should have
 no place in his Church. Now the
 Morall Law commandeth one
 of seven to be perpetually kept

Holy Sabbath. And Christ himself
 expressly mentioneth the keeping
 of a Sabbath among his Christians,
 at the destruction of Jerusalem, a-

bout 42. yeeres after his resurrec-
 tion. By which time, all the Mosa-
 icall Ceremonies (except eating of
 blood, and things strangled) were

by a publicke Decree of all the Apo-
 stles quite abolished, and abrogated
 in Christian Churches And there-
 fore Christ admonished his Disci-

Act. 15.10.
 21, 24, 28.

ple,

ple, to pray that their flight bee not
 in winter, nor on the Sabbath day.
 Not in the winter: for that (by rea-
 son of the foulness of the wayes
 and weather) their flight should be
 more painefull and troublesome unto
 them: not upon the Sabbath, be-
 cause it would be more grievous to
 their hearts, to spend that day in toy-
 ling to save their lives, which the
 Lord had commanded to be spent in
 holy exercises, to comfort their
 soules. Now if the sanctifying of
 the Sabbath on this day had bin but
 Ceremoniall: it had beene no griefe
 to have fled on this day, no more
 than on any other day of the week.
 But in that Christ doth tender so
 much this feare and griefe of being
 driven to flye on the Sabbath day, and
 therefore wisheth his to pray unto
 God to prevent such an occasion: he
 plainly demonstrates, that the obser-
 vation of the Sabbath is no abrogated
 Ceremony, but a Morall Comman-
 dement, confirmed and established
 by Christ among Christians. If you
 would know the day whereupon

Matth. 24.
 20.

appointed Christians to keepe the Sabbath, S. John will tell you, that it was on the Lords day, Apoc. 1. 10. If you will know on what day of the weeke that was, S. Paul will tell you, that it was on every day of the weeke, 1 Cor. 16. 1.

As Christ admonished, so Christians pray, and according to their prayers, God (a little before the warres began) warned by an Oracle all the Christians in Jerusalem, to depart thence, and to goe to Pella a little towne beyond Jordan: and so to escape the wrath of God, that should fall upon that City and Nation. If then a Christian should not, without grieve of heart, flye for the safety of his life on the Lords day, with what joy or comfort can a true Christian neglect the holy exercises of Gods worship in the Church, to spend the greatest part of the Lords day in prophane and carnall sports, or servile labour? And seeing the destruction of Jerusalem. was both a Type, and an assurance of the destruction of the World, who seeth not,

Euseb. hist.
Eccle. 1. 3.
c. 5. It is probable, that this Oracle was that voyce (Migne-
mus hinc) which, with an earthquake was heard by night in the Temple, mentioned by Josephus, de bello Iudaico, 1. 7. c. 12.
1. 11. c. 24. 35

not, but that the holy Sabbath must continue till the very end of the world?

1. Because that all the Ceremonial Law was enjoined to the Jews only, and not to the Gentiles: but this Commandement of the holy Sabbath, (as Matrimony) was instituted of God, in the state of innocency, when there was but one state of all men: and therefore enjoined to the Gentiles, as well as to the Jews. So that all Magistrates and Householders were commanded to restrain all Strangers, (as well as their owne Subjects, and Family) to observe the holy Sabbath, as appears by the fourth Commandement; and practice of *Nehemiah*. All the Ceremonies were a partition wall to separate Jews and Gentiles. But seeing the Gentiles are bound to keep this Commandement as well as the Jews; it is evident that it is no Jewish Ceremony. And seeing the same authority is for the Sabbath that is for Marriage: a man may as well say, that Marriage is

1sa 56 6.

Neh 13 11

&c.

Eph. 2, 14

Pro. 2. 17.

Mat. 19.

6. 8.

Nimur

metis,

Hor.

Rom. 7. 14

Gen. 1. 18

ob 9. 9.

Job 38. 31.

Amos 5. 8.

To di-

stinguish

betwixt

Spring &

Harvest;

Summer

and Win-

ter, and

so fore.

Shew

ludge-

ments to

come.

is Maadon

g. Sacred

times ap-

pointed

for Gods

holy wor-

ship, has

ving spea-

seven dayes

of the weeke

from the other.

2 Sol. 1.

2 Sol. 1.

2 Sol. 1.

2 Sol. 1.

2 Sol. 1.

2 Sol. 1.

but a Ceremoniall Law, as the Sabbath. And remember, that when marriage is termed but once the covenant of God, because instituted by God in the beginning: so the Sabbath is every where called the Sabbath of the Lord by God, because ordained by God in the same beginning, both of time, place, and person: therefore not Ceremoniall.

The corruption of our nature found in the manifest opposition of wicked men, and in the secret willingness of good men to sanctify the Sabbath, sufficiently demonstrateth that the Commandment of the Sabbath is spiritual and morall.

7. Because that as God by a speciall decree, made the Sunne, Moone and other lights in the firmament of Heaven, not onely divide the day from the night, but so to be for signes and for seasons, and for dayes, and for yeeres, and for generations, and for the seven dayes of the weeke from the other. 2 Sol. 1.

ordained in the Church on earth, the holy Sabbath to be not only the appointed season, for his solemn worship: but also the perpetual rule and measure of time. So that as seven dayes make a weeke, foure weekes a moneth, 12. moneths a yeere: so seven yeeres make a Sabbath of yeeres, seven Sabbaths of yeeres a Iubilee: or 80. Iubilees, or 4000. yeeres, or after *Ezechiel*, 4000. Iubilees, the whole time of the Old Testament, till Christ by his Baptism and preaching, began the state of the New Testament. Neither can I here passe over without admiration, how the Sacrament of circumcision, continued in the Church 39. Iubilees from *Abraham*, to whom it was first given, unto the Baptism of Christ in *Jordan*: which was just so many Iubilees (after *Baboltinus* account) as the world had continued before from *Adam*, to the birth of *Abraham*. *Moses* began his Ministry in the 80. yeere of his age. Christ enters upon his Office in the 80. Iubilee of the Worlds age.

Ioseph

Joseph was thirty yeeres old, when he began to rule over Egypt. Gen. 41. 46. and the Levites began to serve in the Tabernacle at thirty yeeres old: so Christ likewise, answered these figures, began his Ministry in the thirtieth *Iubilee* of Moses, and when he began to be thirty yeeres of age, Luke 3. 23. in the midst of Daniels last week, and so (continuing his Ministry on earth three yeeres and a halfe) finished our redemption, and *Dan* period, by his innocent death upon the Crosse. The most of all the great alterations, and strange accidents, which fell out in the Church, came to passe either in a *Sabbatical* yeere, or in a yeere of *Iubilee*. In example:

After M.
Rob. Pont.
his com-
putation.
Treatise of
the last de-
caying age
of the
World,
published.
Anno. Dom.
1600.
R. Pont.
Treatise of
the last age,
pag. 17.

The seventy weekes of *Dan* beginning the first yeere of *Cyrus*, and the 3439. yeere of the world containe so many yeeres as the world did weekes of yeeres into that time, and so many weekes of yeeres, as the world had lasted *Iubilee*. Daniels seventy weekes of yeeres, continued four

nine hundred and ninety single
 yeeres: the world before that time,
 490. weekes, or Sabbaths of yeeres.
 Daniels period 70. Weekes, the
 worlds 70. Iubilees: so that to com-
 pensate the Church for their 70. yeeres
 captivity, which they had now ac-
 cording to *Jeremies* prophetic, en-
 dured in *Babylon*, *Gabriel* tells *Daniel*,
 that at the end of 70. weekes, or
 Sabbaths of yeeres, that is 70. times
 seven yeeres, or 490. yeeres, their
 eternall redemption from hell,
 should bee effected by the death of
 Christ, as sure as they were now re-
 deemed from the captivity of *Ba-
 bylon*. This period of *Daniel*, con-
 taining 70. Sabbaths, or 10. Iubilees
 of yeeres, began at the first *liberale*,
 granted the *Jewes* by *Cyrus*, in the
 first yeere of his raigne over the
Babylonians, mentioned; *Hezr. 1. 2*
 and ends justly at the time that
 Christ dyed upon the Crosse. From
 the death of Christ; or the last end
 of Daniels weekes, to the seventy
 and one yeere of Christ, the world
 is measured by seven scales, or seven
 Sab-

Ier 25. 11
12.

Hezr. 1. 1

Apoc. 9.
 & Apoc. 8.
 2. & 9. 7.
 Napier,
 on the Ap
 Proposition
 on. 6. 8. 9.
 and his
 Resolution
 on.,

Pont. Of
 the last
 age of the
 World,
 page 12.
 Buchol 2.
 Index Chr.
 Brough-
 tons con-
 sent 4. M.
 1430.
 Deut 34.
 Pont. ibid
 & Scaliger
 Buchole

*Sabbath of yeeres, making one com-
 pleat Iubilee. From the end of the
 seaven seales, the world is measured
 to her end by * 7. Trumpets, each
 containing 245. yeer: (as some con-
 jecture, about 440. yeers hence, the
 truth will appeare:) Enoch, the
 seventh from Adam, having lived
 so many yeers, as there are dayes
 in the yeare, 365. was translated
 to God in a Sabbaticall yeare. Moses
 the seventh from Abraham, as ano-
 ther Enoch, is buried of God, but born
 in a Sabbaticall yeare of the world,
 23. 3. and in the 777. yeere since
 the Flood (after Broughtons Com-
 putation) is saved, as a new Noah,
 in a Recede Arke, and liveth a Bu-
 nder of the Church so long as Noah
 was building the Arke, 120. yeers.
 The promise was made to Ab-
 ram in a Sabbaticall yeere, being the
 2023. of the World. The sixth yeere
 of Josua, being 2500. yeers from
 the Creation of the World, when
 the land was possessed, and di-
 vided among the Children of Israel,
 was a Sabbaticall yeere, and the*

30. *Jubilee* from the Creation of the World. At this yeere *Moses* begins his *Jubilee*, by which (as with a chaine of thirty linkes) hee reach the parting of *Canaan*s possession to the *Israelites* by *Ioshuah*, to the opening of the Kingdome of Heaven to all beleevers by *Jesus*. And so carrieth the Church of the Jewes, by a ^b joyfull streame of *Jubilees* from the *Type*, to the *Substance*, from *Canaan* to *Heaven*, from *Ioshua* to *Jesus*: for *Christ* at the end of *Moses* thirty *Jubilees*, and the beginning of the 30. yeere of his age, at his Baptisme openeth heaven, and gives the clearest *Vision* of the blessed Trinitie, that was seene since the world began. And by the silver *Trumpet* of his *Gospell* proclaimes, according to the Prophecy of *Esay*, eternall redemption to all that repent and beleeve in him.

And the yeere of our Saviour *Christ*s birth, being the 3948. of the World, was at the end of a Sabbaticall yeere, and the * 564. Septenary of the World. *Moses* ma-
keth

a *Pont.* p. 21. *Buch.* *Chronol.* *Apud.* 4. *M.* 2500. ^b *Jubilee* some derive of trumpets, or Raas-hornes, wherewith the *Jubilee* was sounded: others from *Juba* a streame, because they carry us to the death of *Christ*, the author of our eternall rest and joy. *Isa.* 61.

Luke. 4.

* *Psal.* of the last day of the World, 11. 13. 11.

a Experia
 est in ple-
 risque am-
 bus 63.
 annum
 cum peri-
 culo &
 clade ali-
 qua veni-
 re, aut
 corporis
 iniqua
 gravio is
 aut una
 interitus,
 aut animi
 depravati-
 onem, Aug.
 Gelli lib.
 1. 19. c. 7.
 Augustus
 in Ep. ad
 Calpum
 nepotem
 exultat se
 a septuag-
 eptem
 communem
 sanctorum
 orationem
 63. an-
 se Bodin:

keth the common age of all men
 be ten times seven, *Psalm 90.* and ev-
 ry seventh yeere commonly pro-
 ceth some notable change or ac-
 cident in Mans life: And no wonder
 for as *Hippocrates* affirmeth, that
 childe in his mothers wombe, on
 the seventh day of his conception
 hath all his members finished; and
 from that day groweth to the per-
 fection of birth: which is alwaies
 either the ninth, or seventh month.
 At seven yeeres old, the child casteth
 his teeth, and receives new. And
 every seventh yeere after, there
 is some alteration or change in mans
 life, especially, at nine times seven
 the *Clymaëricke* yeere, which by
 experience is found to have bene
 fatall to many of those learned
 men, who have bene the chief
 lights of the World. And if they
 scape that yeere, yet most of
 them have departed this life, in
 septenary yeere. *Lamech* dyed
 in the yeere of his life, 777. *Adria-*

*de Repub. lib. 2. c. 2. b. Aristotle, Cicero, Bernardus,
 pace, Erasmus, Luther, Melancthon, Starin.*

Adam, the longest liver of the Sons
 of men, dyed when hee began to
 enter his 900. and 70. yeeres. *Abra-*
ham dyed, when he had lived 25.
 times seven yeeres. *Jacob* when he
 had lived 21. times 7. yeeres. *Da-*
vid, after he had lived ten times, 7.
 yeeres. So did *Galen*, so did *Pe-*
trarch, who (as *Bodin* noteth) dyed
 on the same day of the yeere that
 hee was borne: so did the *May-*
den Queene * *Elizabeth*, of bles-
 sed and never-dying memory,
 who came into this world, the
 Eve of the Nativty of the blessed
Virgin Mary: and went out of
 this World, on the Eve of the
 Annuntiation of the *Virgin Mary*.
Hippocrates dyed in the 15 septenary
Hermene, and *Isocrates*, in their 13.
Pliny, *Bartolus*, and *Cesar*, in their
 8. septenary. And *Johannes de tem-*
poribus, who lived 361. yeeres, dy-
 ed in the 53. septenary of his life.
 The like might bee observed of in-
 numerable others. And indeed the
 whole life of a man is measured by
 the Sabbath: for how many yeeres
 soever

She was,
 shee is,
 (what can
 there
 more be
 said?)
 In earth
 the first, in
 heaven
 the second
 Maid.

Bod. n.
Buchlac.

*Climax vite
vitarum se-
ptenarius
aut noven-
arius Eam:
nam vero
senarius defi-
nitur, Bo-
din. de Rep.
lib. 4. c. 2.*

*Wic. 11. 17
Wolph.
Proem.
Chron.
Apo. 10. 6
Tempus est
vitarum
dianarum
duratio in
transsecus
observata.*

soever a man liveth here: yet
life is but a life of seven dayes,
multiplied, so that in the number
7. there is a mysticall perfect
which our understanding cannot
taine unto.

All which *Divine* disposition
admirable things, so oft by *se-*
call upon us to a continuall me-
tion of the blessed *seventh* day
bath, in knowing and worshipping
God in this life: that so from
bath, to Sabbath, we may be trans-
red to the eternall glorious Sabbath
of rest and blisse, in the life
come.

By the consideration where
any man that looketh into the
History, may easily perceiv, in
the whole course of the world
drawne, and guided by a certain
chaine of Gods providence, dis-
sing all things in *number, measure*
and *weight*. All *times* are there
measured by the Sabbath: so
time and the Sabbath can never
separated. And the *Angell* (where)
that *this measuring of time shall*
continue

continue, till that time shall be no more. And as the Sabbath had his institution in the first Booke of the Scriptures, so hath it its confirmation in the last: and as this Booke doth authorize this day: so the day graceth the Booke: in that the matter thereof was revealed to be so holy a day; the Lords revelation upon the Lords day. As well therefore they may pull the Sonne, Moone, and Starres out of the heavens, as abolish the Holy Sabbath (Times mete-rod) out of the Church, seeing the Sabbath is ordained in the Church (as well as the Sonne and Moone in the Firmament) for the distinction of times.

8. Because that the whole Church by an * Universall consent, ever since the Apostles time, have still held the Commandement of the Sabbath, to be the morall and perpetuall Law of God, and the keeping of the Sabbath on the first day of the weeke to be the institution of Christ and his Apostles.

The Synode, called *Synodus Coloniensis*

H. Wulp.

Chron. c. 1.

Tempus curam
mundi capi-
pit, & unde
de futurum
est, ibid.

Gen. 2. 3.

Apoc. 1. 10.

* Si quid
horum tota
die per or-
bem fre-
quentat. Ec-
clesi. Nam
hoc quid sit
faciendum
ut dicitur
infantis si-
ne in sanie
est, Aug.
Epist. 118.
ad Ian.
Synod. Col.
part. 9. c. 9.

Ignat. ad
Magenf.

Apole. 2.

Origen.
homilia 7.
Super Ex-
od. 1.

Epist. ad
anuar.
19. 4. 13.
ad Caf.
Epist. 86

August. de
emp. ser.
931.

nienfis saith, that the Lords day has
beeene famous in the Church
since the Apostles time. Ignatius
shop of Antioch living in S. time
saith. Let every one that loves
Christ keepe holy the Lords day,
named by his Resurrection, which
the Queene of dayes, in which death
is overcome, and life is sprung
by Christ. Justin Martyr, who lived
not long after him, sheweth, how
the Christians kept their Sabbath
the Lords day, as we doe. Origen
who lived about 180. yeeres
after Christ, shewes the reason why
the Sabbath is translated to the Lords
day. Augustine saith. That the
Lords day was declared unto
the Church by the Resurrection of
the Lord upon that day. *Et ex illo
habere festivitatem suam*, and
Christ it was first ordained to
be kept holy. And in another place
saith that the Apostles appointed the Lords
day to be kept with all religious so-
lemnity, because that upon that day
the Redeemer rose from the dead, who
also is therefore called the Lords day.

As therefore David said of the
 City of God, so may I say of the
 Lords day, Glorious things are spoken
 of the day of the Lord: for it was
 the birth day of the world, the first
 wherein all creatures began to
 have being. In it light was drawne
 out of darknesse. In it the Law
 was given on Mount Sinai. In it
 the Lord rose from death to life. In
 it the Saints came out of their
 graves, assuring that on it Christ
 should rise to newnesse of life.
 In it the Holy Ghost descended up-
 on the Apostles. And it is very pro-
 bable that on the seventh day, when
 the seven Trumpets have blowne:
 the cursed Iericho of this world
 shall fall, and our true Iesus shall
 give us the promised possession of
 the heavenly Canaan.

He that would see the uniforme
 consent of Antiquity, and practice
 of the Primitive Church in this
 point, let him read Eusebius Eccle-
 siastical history, lib. 4. c. 23. Ter-
 tullian, lib. de Idololatria, cap. 14.
 Chrys. Serm. 9. de resurrectione. Con-
 stant.

Psal 87. 3
 Aug. de
 temp. ser.
 251. &
 154. con.
 Const. Can
 8. Wol-
 phius Ch
 lib. 1. c. 10.
 Muff. Hf
 port pass.
 D. m. Pas
 Mat. 27.
 12. Codo-
 nan. An
 tol. An.
 Mund.
 2515.

osb 6. 13
 Apo. 10 7

Aug. ad
 Cusulan.
 p. 36. &
 d Ianna.
 19. c. 19

A. 2. Ser. de
temp. 251.
& 154. &
Conc. 6.
Co stant.
can. 8.

* Non dubi-
tamus quin
varie apud
Christianos
Sabbatum
violatur,
non absti-
nendo ab ii.
qua aliis
diesbus l. ci-
a sunt.
Armin.
Iunius.
Praef. in
Gen. 2. 3.

Statut. Apol. 1. cap. 37. Cyril. in
han. l. 12. c. 58. Of this judgement
are all the sound new writers:
Fox on the Apoc. 1. 10. Bucer
Mar. 12. 11. Gualt. in Malachi
hom. 23. Fulke on the Rhemish
Rom. Apo. 1. 10 Chem. Exam
Trid par. 4. de diebus festis, W
Chron. lib. 2. cap. 1. * Armin. T
in 4. precept. and innumerable
others. Learned Junius shall spee
for all. Quamobrem cum dies do-
nicus, &c. Wherefore seeing the Lo-
day is both by the fact of Christ (in
his resurrection, and often appear
to his Disciples upon that day) by
example and institution of the A-
stles. and by the continuall practise
of the Ancient Church, and by the
testimony of the Scripture, observed
and substituted into the place of
Jewish Sabbath; Inepti faciunt
doe foolishly, who say that the obser-
vation of the Lords day is a Tradition
and not from the Scripture, that
this meanes they might establish
Traditions of men. And againe,
cause of this change is the resurre

of Christ, and the benefit of the re-
 living of the Church by Christ, the
 remembrance of which benefit did suc-
 ceede into the place of the memory of
 creation. *Non humana traditione,*
sed Christi ipsius observatione & insti-
tuta. Not by the tradition of man, but
 by the observation and appointment of
 Christ, who both on the day of his re-
 surrection, and on every eighth day af-
 ter, unto his ascension into heaven, did
 appear unto his Disciples, and came
 unto their assemblies.

9. Because that the Lord him-
 self expoundeth the end of the Sab-
 bath, to be a signe and document for
 ever, betwixt him and his people, that
 he is Jehovah, by whom they are san-
 ctified; and therefore must onely of
 them be worshipped: and upon the
 day of death, charge his people
 yet ever to keepe this memoriall
 unviolated. But this end is morall
 and perpetuall. Therefore the Sab-
 bath is morall and perpetuall.
 What God hath perpetually sanctifi-
 ed, let no man ever presume to make
 common or prophane. Upon this
 ground

Exod. 31.
 13, 14. &c.
 Ezech. 20.
 12. 20.

Ezech. 46,
 1, 2, 3, &c.
 Exo. 35. 2.
 Armin.
 disput.
 Theolog. in
 præcep. 4.
 Thef. 14.
 Acts 10. 13

sa. 58. 13.

ground it is, that the Commandment tearmes this day, the Sabbath of the Lord thy God. And God himselfe calls it, his holy day. And upon the same ground likewise, the Old Testament consecrated all the Sabbaths and holy daies, to the worship and honour of God alone. To dedicate therefore a Sabbath to the honour of any creature, is grosse idolatry. For the first Table makes it a part of Gods worship, to have a Sabbath to his honour: so doth *Levis. 23. 3. 37, 38, &c.* and *Ex. 20. 20. Neh. 9. 14.* the Sabbath was for the whole worship of God. Our Saviour teacheth, that we worship the Lord God onely, *Mat. 4.* and therefore keepe a Sabbath to the onely honour of God. The Holy Ghost notes it as one of Ierobams greatest sinnes: that he ordained a feast from the device of his own heart, *1 Kings 12. 33.* And God threatneth to visit Israel for keeping the dayes of Baalim: That is, of Lords, as Papists doe of Saints, *Isa. 2. 23.* but saith, that such forget him.

And indeed none are lesse carefull
in keeping the *Lords Sabbath*, than
they, who are most *superstitious*
servers of mens holy dayes. The
Church of Rome therefore commits
the *Idolatry*.

First, in taking upon her to or-
daine *Sabbaths*, which belongs on-
ly unto the *Lord of the Sabbath* to

Reade H.
wolphius
Chron. de
Temp. l. 3
c. 4. p. 118.
c. 7. p.
110 &c.

Secondly, in dedicating those ho-
ly dayes to the *honour of Creatures*,
which in effect is to make them
qualifying *Gods*.

Thirdly, in tying to these dayes,
God worship, prayers, Fastings, and

Fourthly, in exacting on these
dayes of mens invention, a greater
measure of solemnity and sanctifica-
tion, than upon the *Lords Day*,
which is *Gods Commandement*,
which in effect is to preferre *Anti-
christ* before *Christ*. Our Church
hath justly abolished all *superstiti-
ous* and *Idolatrous* feasts: and on-
ly retaines a few holy dayes, to the
honour of God alone, and easing of
R servants,

servants, *Deu. 5. 14.* though the custom forceth to use the *old names* for *civill distinction*: as *Luke* the prophane names of *Caster* *Pollux*, *Ast.* 28. 11. and *Christus* of *Fortunatus*, *1 Cor.* 16. 17. *Mercurius Rom.* 16. 14. and *Jam* *Mardocheus day*, *2 Mac.* 15. 32.

10. Lastly, the examples of Gods Judgments on Sabbath breakers, may sufficiently seal them, whose hearts are not so much how wrathfully Almighty God is displeased with them, who are full profaners of the *Lords day*.

The Lord (who is otherwise God of mercy) commanded *Moses* to stone to death the man, who (with a presumptuous mind) would goe to gather sticks on the Sabbath day. The fact was small: true, but his sin was the greater, that (for so small an occasion) would presume to break so great a Commandment.

2 Mach.
27. 28.
Can.
Magdel.
12. c. 6.

Nicanor offering to fight against the *Jewes* on the Sabbath day, was slain himself, & 35000. of his men.
A Husbandman grinding Corn

on the *Lords day*, had his Meale
burned to ashes.

Another carrying Corne on this
day, had his Barne and all his Corne
burnt with fire from heaven
the next night after.

Also a certaine Nobleman (pro-
phesying the Sabbath usally in hun-
ting) had a child by his wife with a
head like a dog, and with eares and
claps, crying like a hound.

A covetous *Flaxe-wife* at *Kin-*
bat in France, Anno 1559. using
with her maides to worke at her
trade on the *Lords day*, it seemed
unto them that fire issued out of the
Flaxe, but did doe harme: the next
Sabbath it took fire indeed, but was
quickly quenched: but not taking
warning by this, the third Sunday
after it tooke fire againe, burnt the
house, and so scorched the wretched
wifewoman, with two of her children,
that they dyed the next day: but
(through Gods mercy) a child in
the cradle was taken out of the fire
alive and unhurt.

On the 13th of January, Anno

Disp. de
tempore,
Ser. 117.

Tho. Can-
tiprat lib. 2.
de apid.
Timpit. ac
miram
vendi. die
Thea. hist
Ioh. in Pine
lb. 3. de
miraculis.

Slaves
Abridge
ment. An.
1582.
Disce
Summorum
nominis
non tamen
vere Chri-
stian.

Dom. 1582, being the *Lords day*, the Scaffolds fell in *Paris Garden* under the people at a *Beare-baiting*, so that eight were suddenly slain, innumerable hurt and maimed, warning to such, who take no pleasure on the *Lords day*, to be as a *Theater* beholding carnall sports, than to be in the *Church* serving God with the spiritmall works of *Piety*.

Many fearefull examples of Gods judgment by fire, have in our day been shewed upon divers *Towns*, where the profanation of the *Lords day* hath beene openly countenanced.

Stratford upon Aven was twice on the same day twelve-month (being the *Lords day*) almost consumed with fire: chietely for prophane the *Lords Sabbaths*, and for contemning his Word in the mouth of his faithfull *Ministers*.

Terrerton in *Devonshire*, (whose remembrance makes my hart bleed) was oftentimes admonished by his godly Preacher, that God would bring

bring some heavy judgment on the Towne, for their horrible prophane-
 tion of the *Lord's Day*, occasion-
 ed chiefly by their Market on
 the day following. Not long after
 his death, on the third of *April*,
anno Dom. 1558. God (in lesse
 than halfe an houre) consumed,
 with a sudden and fearefull fire, the
 whole Towne, except onely the
Church, the *Court-house*, and the
Almes-house, or a few poore peo-
 ple dwelling, where a man might
 have seen 400. dwelling houses all
 at once on fire, and above fifty per-
 sons consumed with the flame. And
 now againe since the former Edi-
 tion of this Booke, on the fifth of
August, last; 1612. (14 yeares since
 the former fire) the whole Towne
 was againe fired, and consumed, ex-
 cept some thirty houses of poore peo-
 ple, with the *Schoole-house*, and
Almes-houses: they are blind, who
 see not in this the finger of God.
 God grant them grace when it is
 next built, to change their Market-
 day, and to remoove all occasion of

Whilest
 the Prea-
 chers cry-
 ed in the
 Church,
 xophan-
 nelle, xophan-
 nelle, xophan-
 nelle,
 Gaine
 would
 not suffer
 them to
 create:
 therefore
 when
 they cryed
 fire, fire
 in the
 streete,
 God
 would
 not suffer
 any to
 help e.

prophaning the *Lords day*. Let
 the Townes remember the *Ten*
 or *Siles*, *Luke 13. 4.* and take warn-
 ing by their neighbours chastis-
 ments, feare Gods threatnings, *Lev*
17. 27. and beleve Gods Promise
 if they will prosper. *1 Chron. 20. 13.*
 Many other examples of Gods
 Judgments might be alleaged, but
 if these are not sufficient to ter-
 thy heart from the wilfull propha-
 nation of the *Lords day*: promise
 in thy prophanation, it may be the
Lord will make thee the next ex-
 ample, to teach others to keede his
Sabbath better.

He punisheth some in this life
 to signifie how he will plague all wil-
 full transgressors of his Sabbath
 the last day.

Thus we have proved, that the
 Commandement of the Sabbath is
Morall, and that the change of it
 from the seventh to the first day of
 the Weeke, was instituted by the
 authority of *Christ*, and of his
apostles. But as in promulgation of
 the Law, divers Ceremonies pecu-

to the Jewes, were annexed, tho
 rather to bind that people to the
 more carefull performance thereof,
 as to the first Commandement, *their*
deliverance from Egypt, shadowing
their redemption from Hell; to the
 fifth Commandement, *length of*
dayes in Canaan, typing eternall life
in heaven; to the sixth Commande-
 ment, *abstinence from blood*, and
things strangled, figuring the care to
 abstaine from all kind of murder:
 and to the whole Law, the Cere-
 mony of * *Parchment-Lace*, putting
 them in minde to keepe within the
 limits of the Law. So likewise to
 the fourth Commandement, were
 added *some Ceremonies* which pecu-
 liarly belonged to the *Jewes*, and to
 no other people: as first, the *double*
 * *Sacrifices* appointed for them on
 the Sabbath day, shadowing how
 God will be served on the Sabbath
 with greater obedience, than on the
 weeke dayes: Secondly, the *b* *re-*
sid and strict ceasing from making of
fire, *c* *dresssing of meate*, and all
 bodily labour, both *d* *remembering*

R 4

them

* Num. 15.

18.

* Num. 28.

9 10.

b Exo 35.

2, 3.

c Exo 16.

23.

d Deu. 5. 3.

e It was
the Sab-
bath day
on which
Moses and
the Chil-
dren of Is-
rael song to
God when
Pharaoh &
his host
were drown-
ed in the
Sea Exod
15. See
Trem &
Jus. Notes
on Deu. 5,
15. and on
Ex. 12. 15

them of their full deliverance by
Moses conduct from the fiery Fu-
naces, and slavery of Egypt, upon
that day, as also shadowing unto
them the eternall redemption of the
soules from Hell, by the death of
Christ. Thirdly the keeping of the
Sabbath upon the precise seventh day
in order of the Creation; shadowing
to the Jewes, that Christ by his
death and resting on their Sabbath
in the grave should bring them rest
and ease from the burthen & yoke
of the Legall ceremonies, which
neither they, nor their fathers were
able to beare. Act. 15. 10. Col. 2. 16, 17.

And howsoever in Paradise be-
fore mans fall, the keeping of the
Sabbath on the seventh day of the
Creation, was not a Ceremony, but
an Argument of perfection: yet af-
ter the fall, it became Ceremoniall,
and subject to change in respect of
the restoration by Christ. As mans
life before the fall, being immortall,
became afterwards mortall; and na-
kednesse being an ornament before,
became afterwards a shame, and

MARRIAGE

Marriage became a type of the
mysticall union betwixt Christ and
his Church, Ephes. 6. And to fulfill
the Ceremonies (added for the
Jewes sake unto the Sabbath) Christ
at his death rested in the grave all
the Jewish Sabbath day ; and by that
rest fulfilled all those ceremoniall ac-
cessaries. Now as the ceasing of the
Ceremonies annexed to the 1. 5. and
6. Commandements, and to Mar-
riage, did not abolish those Com-
mandements and Marriage ; nor
cause them to cease from being the
perpetuall Rules of Gods worship,
and mans righteousness: no more
did the abrogating of the Cere-
monies annexed to the Sabbath a-
bolish the morality of the Com-
mandement of the Sabbath ; so
that though the Ceremonies be abo-
lished, by the accessse of the Sub-
stance ; and the Shadow overshadowed
by the Body, (which is
Christ) yet the holy rest (which was
commanded and kept, before ey-
ther the Jewes were a people, or
those Ceremonies annexed to the
R 5 Sabbath(

Sabbath) still continueth a
perpetuall Law, whereby *all the
posterity of Adam* are bound to
from their ordinary businesse, so
they may wholly spend every
venth day in the solemne worship
and only service of G. O. D. the
Creator, and Redeemer; but in the
substance of the fourth Comman-
dement, there is not found one
word of any Ceremony.

Object.

The chiefe objections against the
mortality of the Sabbath are three.

Gal. 4. 10.

I. That of *Paul* to the Galathians, *Ye observe dayes, and months, and times, and yeares, &c.* But thus the Apostle condemnes not the
rall Sabbath, (which we call the

1 Cor. 16.

Lords day; and which he himselfe

1. & 14. 37.

ordained according to Christs com-

Act. 20. 7.

mandement, in the same *Church*

of *Galatia* and *Corinth*, and kept

himselfe in other Churches) but

speakes of the Jewish dayes and

times, and yeares, and the keeping

of the Sabbath on the seventh day

from the Creation, which he termeth

shadows of things to come, &c.

abolished

lished now by Christ the body : Col. 2. 11
 and in the Law are called *Sabbaths* Levit. 23.
 not distinguished from the *morall* 37, 38.
Sabbaths.

1. That of Paul to the Colossians
*Let no man therefore condemn you in
 wine or drink, or in respect of an holy
 day, or of the new moon, or of the
 Sabbath dayes.* But here the Apo-
 stle meaneth the Jewish ceremoniall
Sabbaths, not the Christians *Lords
 day* as before.

Object. 2
 Col. 2. 6.

2. That of the same Apostle to
 the Romanes. *This man esteemeth one
 day above another day ; and another
 counteth every day alike, &c.* But
 St. Paul makes no such account. For
 the question there is not between
Jew and *Gentiles*, but between the
stronger and *weaker* Christians. The
stronger esteemed one day above a-
 nother, as appeares, that there was
 a day both commanded and recei-
 ved in the Church ; every where
 known & honored by the Name of
 the *Lords day*. And therefore Paul
 saith here, that he that observed this
 day, observed it unto the *Lore*. The
 observation

Object. 3.
 Rom. 12. 9

Rom. 15.

observation whereof, because of the change of the *Iewish* seaventh day, some weake Christians (as from now a dayes) thought not so necessary, so that if men (because the *Iewish* day is abrogated) will not honour and keepe holy the *Lords* day, but count it like other dayes: it is an argument, saith the Apostle, of their weakenes, whose infirmity must be borne, till they have time to be further instructed and perswaded. Other objections are frivolous, and not worth the answering.

The true manner of keeping holy the Lords Day.

NOW the sanctifying of the Sabbath consists in two things. First, In resting from all servile and common busines pertaining to our naturall life. Secondly, in consecrating that rest wholly to the service of God, and the use of those holy meanes which belong to our spirituall life.

For the first.

1. The servile and common workes

from

from which we are to cease, are generally all civill workes from the least to the greatest. More particularly.

First, from all the workes of our calling, though it were reaping in the time of harvest.

Secondly, from carrying burthens as Carryers doe: or riding abroad for profit, or for pleasure: G O D hath commanded that the beasts should rest on the Sabbath day, because all occasion of travelling or labouring with them should be cut off from man. G O D gives them that day a rest, and he that, without necessity, deprives them of their rest on the Lords Day: the groanes of the poore tyred beasts shall in the day of the Lord rise up in Judgment against him. Likewise such as spend the greatest part of this day in trinning, painting, and pampering of themselves like Iseabels, doing the devils worke upon Gods day.

Thirdly, from keeping of Faires or Markets, which for the most part G O D punisheth with pestilence, fire, and strange floods.

Fourth-

* Exo. 31.

29, 30.

Exo. 31: 12

13.

Exod. 31.

15, &c.

Exod. 34

21.

Neh. 13.

15.

Joh. 17: 21,

22, 27.

Deu. 14.

Ro. 8: 21.

Deu. 55.

4.

1 Cor. 9: 9.

Neh. 13: 1

16, 19.

Apo. I. 19.

Fourthly, from studying
 Bookes of Science, but the
 Scriptures, and Divinity. For
 study must be *to be ravished in Spirit*
upon the Lords day. In a word, thou
 must on that day cease in thy calling
 to do thy worke: that the Lord
 his calling, may doe his worke
 thee. For whatsoever is gotten by
common working on this day, shall
 never be blessed of the Lord; but
 will prove like *Achan's gold*, which
 being got contrary to the Lords
 Commandement, brought the
 of Gods curse, upon all the
 which he had lawfully gotten. And
 if *Christ* scourge them out
thieves, who bought and sold in the
Temple, (which was but a ceremony
 shortly to be abrogated) is it to be
 thought, that he will ever suffer
 those to escape unpunished who
 (contrary to his Commandement)
 buy and sell on the *Sabbath day*
 which is his perpetuall law? *Christ*
 calleth such, sacrilegious Thieves;
 & as well may they steale the *Com-
 munion Cup*, from the *Lords Table*.

scale from God the chiefest part
of the *Lord's day*, to consume it in
their own *lusts*. Such shall one
day finde, the *judgment* of God
worse than the opinions of men.

Fifthly, from all *recreations*, and
sports, which at other times are
lawfull; for if lawfull works be for-
biddē on this day: much more law-
full sports, which doe more *scale*
away our affections from the con-
templation of *heavenly* things, than
any bodily work or labour. Neither
can there be unto a man (that de-
lighteth in the Lord) any greater de-
light or recreation than the sancti-
fying of the *Lord's day*. For can
there be any greater joy for a per-
son *condemned*, than to come to his
Prince his house to have his *pardon*
sealed? for one that is deadly *sick*,
to come to a Physitian that can *cure*
him? or for a *prodigall* child that fed
on the husks of swine, to be admit-
ted to eat the bread of life, at his
father's table? or for him who fears
for *his* tidings of death, to come
to hear from God the assurance of
eternall

Isa. 58. 13.

14.

psal. 37. 4.

eternall life? If thou wilt allow thy selfe or thy servant recreation allow it in the sixe dayes which thine; not one the *Lords day*, which is neyther *thine* nor *theirs*. No recreation therefore is to be used on this day: but so farre, as it may helpe the *soule* to doe more cheerefully the *service of God*.

Sixthly, from grosse feeding lib-
 rall drinking of Wine, or strong
 drinke; which may make us *eye-
 drowne*, or *unapt* to serve God with
 our hearts and minds.

Seventhly, from all talking about
 worldly things, which hindreth
 sanctifying of the Sabbath; more
 than working: seeing one may
alone, but cannot talke but with
others.

He that keeps the Sabbath, only
 by resting from his *ordinary* work
 keeps it but as a *Beast*. But rest on
 this day, is so farre commanded to
 Christians, as it is an helpe to *sancti-
 fication*; and labour so farre forbid-
 den as it is an *impediment* to the out-
 ward and inward *worship* of God.

Eph. 5. 18.
 19.

Rom. 12
 11.

Deut. 28:
 47
 16, 18. 13

If then those recreations, which are lawfull at other times, are on the Sabbath not allowed, much more those that are altogether at all times unlawfull. Who without mourning can endure to see Christians keepe the Lords day, as if they celebrated a feast rather to *Bacchus*, then to the honor of the *Lord Iesus*, the Saviour and Redeemer of the world? For having served God but an houre in outward shew, they spend the rest of the Lords day, in sitting downe to eat and drinke, and rising up to play, First balasting their bellies with eating and drinking; and then feeding their lusts with playing and dancing. Against which prophesation, all Holy Divines, both old and new, have in their times most bitterly inveighed. In so much, that *S. Augustine* affirmeth, that it was better to plough than to dance upon the Sabbath day.

Now in the name of Almighty God, (who rested, having created Heaven and Earth) and of his eternal Sonne *Iesus*, the Redeemer of his

Cor. 10.

10. 31.

18, 19.

Melius e-
nim arare
quam salu-
ari in Sab-
bato. Aug.
cit. Psal.

91.

Act. 12. 17
 Rom. 2. 12,
 &c.
 1 Thes. 2.
 8, &c.

his Church, who shall shortly come
 on the dreadfull day of doome,
 judge all men according to the obedi-
 dience, which they have shewed
 to his Commandements: I re-
 thee, who readest these words,
 thou wilt answer before the
 of Christ, and his holy Angels
 that day, that thou better weigh
 consider whether Dancing, Sea-
 playing, Masking, Carding, Dice-
 Tabling, Chesse playing, Bow-
 Shooting, Beare-baiting, Carous-
 Tipling, and such other fooleries
 Robin-hood, Morrice-dances, Wh-
 and May-games, be exercises
 God will blesse and allow on
 Sabbath day. And seeing this
 action ought to bee done that
 but such, as whereby we
 blesse God, or looke to receive
 blessing from God; how darest
 doe those things on that blessed
 on which thou darest not to
 to God to bestow a blessing
 to thy use? heare this, and trem-
 at this, O prophane youth, of a
 prophane age?

O heart all frozen, and voide of
 the feeling of the grace of God!
 that having every day infix, every
 day in every day, every *moment* in
 every houre, so tasted the sweete
 mercy of thy God in Christ, with-
 out which thou hadst perished e-
 very moment! Yet canst not find in
 thy corrupt and irreligious heart, to
 be in thy Masters service that
 day of the week, which hee hath
 reserved for his owne praise and
 worship. Let men in defence of
 their prophaneſſe, *object* what they
 will, and *answer* what the Devill
 saith in their mouths: yet I would
 wish them to remember, that see-
 ing it is an ancient Tradition in the
 Church, that the Lords *second com-*
ing shall be upon the *Lords Day*; how
 little joy they should have, to
 be overtaken in those carnall sports
 to please themselves: when their
 Master should find them in spirituall
 exercises serving him. The prophe-
 tist wretch would then wish rather
 to be taken kneeling at prayers in
 the Church, than skipping like a
 Goat

Lactant. l. 7
 cap 1.

Goat in a daunce. If this cannot moove, yet I would wish our impure gallants to remember, that whilest they thus daunce on the Lords day, (contrary to the *Law Commandement*) they doe but daunce about the *piers brinke*; & they know not which of them shall first fall therein. Whereinto being once fallen without repentance, no *grace* can exempt them from the vengeance of that *great God*, whose *Commandement* (contrary to the knowledge and conscience) they doe thus *presumptuously* transgress. If then Gods *Commandement* can not deterre thee; nor Gods Word advise thee; I say no more, but what *S. Iohn* said before me "He which is filthy, let him be filthy still."

For the second.

2. The consecration of the *Sabbaths rest* consists in performing several sorts of duties. First, before: Secondly, at: Thirdly, after the public exercises of the Church.

The duties to be performed before the publique exercises, are,

Apo 12.
11.
This was the last and heaviest curse that St. Iohn wished upon the spirituall Babylon.

1. To give over working betimes in the *Evening*, that thy body may be the more refreshed, and thy minde the better fitted to sanctify the Sabbath on the next day. For want of this preparation, thy selfe and thy servants being tyred with labour and watching the night before, are so heavy, that when you should be serving God, and hearing what his Spirit saith unto the Church for your owne instruction: you cannot hold up your heads for sleeping: to the dishonour of God, the offence of the Church, and the shame of your selves, therefore the Lord Commands us not onely to keepe Holy; but also to remember afore-hand the Sabbath day, to keepe it Holy, by preparing our hearts, and removing all businesse that might hinder us to consecrate it, as a glorious day unto the Lord. Therefore whereas the Lord in the other Commandements doth either bid or forbid: hee doth both in this Commandement, and that with a speciall memorandum. As if a Master should charge his servant

Apoc. 2. &
3.

Isa. 56. 2.
&c. & 51.
13. &c.

servant to look well unto *nothing* of great trust; but to have a *speciall* care to remember one of those ten, for divers waighy reasons: should not a faithfull servant *forget* his Master, shew a *speciall* care unto that thing above all other businesses?

Exod. 16.
13, &c.

Thus *Moses* taught the people to *remember* the Sabbath and it was a Holy custom among our *forefathers*, when at the ring to Prayer on the Eve before, the *Husbandman* would give over labour in the field; and the *Tradesman* his work in the shop, and go to Evening prayer in the Church to prepare their soules; that their minds might more cheerefully attend *Gods worship* on the Sabbath day.

Exod. 9. 15
1 Cor. 7. 5
Gen. 35. 2
1 Th. 4. 4
1 Sam. 21
Ex. 19. 16
1 Cor. 9. 22
Eccl. 4. 17

To possess that night *thyself* in *holiness* and *honor*; that thou dost present thy soule more pure in the sight of God the next morning.
3. To rise up early in the morning on the Sabbath day: Because

therefor

fore to rise sooner on this day
than on other dayes; by how much
the service of God is to bee prefer-
red before all earthly businesses. For
there is no *Master* to serve so good
as God: and in the end, *no worke*
shall be better rewarded than his
service.

14. When thou art up, consider
with thy selfe, what an *impure* sin-
ner thou art; and into what an holy
place thou goest to appeare, before
the *most holy* God, who seeth thy
heart, and hateth all impurity and
hypocrisie. Examine thy selfe there-
fore before thou goest to Church
what *grievous* sins thou hast com-
mitted the *week* past; confesse them
unto God, & earnestly pray for the
pardon and forgivenesse of them,
and so reconcile thy selfe with God
in Christ. Renew thy *vowes* to
walk more conscionably, and pray
for an increase of those graces
which thou hast, and a supply of
those which thou wantest. But e-
specially pray, that thou maist have
Grace to heare the *Word of God*,
read

read and preached with profusion
 that thou mayest receive the
 Sacrament with comfort (if it be
 Communion day) that God by
 Holy Spirit would assist the Pre-
 cher to speake something that
 Col. 43. kill thy sinne, and comforts thy soul
 which thou maist doe in this or
 like sort.

*A Morning Prayer for the
 Sabbath day.*

Psal. 91.
 3, 2, 5.

O Lord most high,
 God eternall, all
 thy workes are glorious,
 whose thoughts are
 deeper: there can be
 better thing, than to praise thy
 Name, and to declare thy loving
 kindnesse in the morning, on thy
 and blessed Sabbath day. For it is
 thy will and Commandement, that
 we should sanctifie this day in
 service and praise: and in the thank-
 full remembrance, as of the crea-
 tion of the world by the power of
 thy Word: so of the redemption of
 Mankind by the death of thy Son.

(O Lord) I confesse, is great-
 ness and power, and glory, and victo-
 ry and praise: for all that is in heaven
 and earth shine: Thine is the King-
 dom, O Lord, and thou excellest ar-
 over all: Both Riches, & Honour
 are of thee, and thou raigest over
 all: and in thine Hand is power, and
 strength: and in thine Hand it is to
 make great, & to give grace unto all.
 Now therefore O my God, I praise
 thy glorious Name: that whereas
 I a wretched sinner, having so many
 times provoked thy Majesty to an-
 ger, and displeasure; thou notwithstanding,
 of thy favour, and good-
 will (passing by my prophane-
 ss and infirmities) hast vouchsafed to
 bring this Sabbath againe unto the
 number of my dayes. And vouch-
 safest, O heavenly Father, for the
 merits of Jesus Christ thy Sonne
 (whose glorious Resurrection thy
 whole Church celebrates this day)
 to pardon and forgive me all my
 finnes and misdeeds. Especially, O
 Lord, cleanse my soule from those
 filthy finnes, with the blood of thy

1 Chr. 29
 11, &c.

* Here
 thou mai-
 est con-
 fesse what
 soever sin
 of the last
 weeke
 clog thy
 consci-
 Juhn. 1. 29

most pure, and undefiled *Lamb*
which takeeth away the sinnes of
World, and let thy *Holy Spirit* more
and more subdue my corruption
that I may be *renewed* after the
owne Image, to serve thee an
innocence of life, and holinesse of con-
servation. And as of thy mercy thou
hast brought me to the beginning
this blessed day; so I beseech thee
make it a day of *Reconciliation,* be-
twixt my *sinfull soule,* and thy
diuine Majesty. Give me grace
to make it a day of *Repentance* unto
thee, that thy goodnesse may make
it to be a day of *pardon* unto me,
and that I may remember, that in
keeping *Holy* of this day, I
keepe the *Commandement* which thine
finger hath written; That on this
day, I might meditate on thy glori-
ous workes of our *Creation,* and
Redemption, and learne how to *know*
and to *keepe* all the rest of thy *Holy*
Laws, and *Commandements.* And
when anon, I shall with the rest
of the *holy Assembly,* appear
before thy presence in thy house

to offer unto thee our Morning
 Sacrifice of praise, and Prayer: and
 to heare what thy Spirit, by the
 preaching of thy Word, shall speake
 unto thy Servant. Oh let not my
 sinnes stand as a Cloud, to stop my
 Prayers from ascending unto thee;
 or to keepe back thy Grace from
 descending by thy Word, into my
 heart. I know, O Lord, and trem-
 ble to thinke, that *three parts* of
 the good Seede falls upon bad
 ground. O let not my heart be like
 the *high-way*, which through hard-
 nesse, and want of true understand-
 ing, receives not the Seede, till the
 evil one commeth and catcheth it
 away: nor like to the *stony-ground*,
 which heareth with joy for a time,
 but falleth away as soone as perse-
 cution ariseth for thy Gospels sake,
 nor like to *thorny ground*, which by
 the cares of this World and the deceit-
 fulnesse of riches, choaketh the Word
 which it heareth, and makes it al-
 together unfruitfull: but that like un-
 to the good ground, I may heare thy
 Word, with an honest and good
 heart,

Matth. 13.
 1 &c.
 Luk. 8. 25.

heart, understanding it, and keeping it, and bring forth fruit with patience in that measure that thy Wisdom shall thinke meete for thy glory, & mine everlasting comfort. Open likewise, I beseech thee, O Lord the doore of utterance unto thy faithfull servant, whom thou hast sent unto us to open our eyes that we may turne from darknesse to light, and from the power of Satan unto God, that wee may receive forgiveness of sinnes, and inheritance among them which are sanctified by faith in Christ. And give me grace to submit my selfe unto his Ministry, as when he terrifieth me with judgments, as when he comforteth me with thy Mercies. And that I may have him in singular love for his workes sake; because he watcheth for my soule, as he that must give an account for the same unto his Master. And give me grace to behave my selfe in thy holy Congregation with comelinesse and reverence, as in thy presence, and in the sight of thy holy Angels: Keepe me from drowzinesse and

Col. 4. 3.

Acts 26.
18.1 Thes. 5.
13.Heb. 13.
17.1 Cor. 11.
10.Eph. 3. 10.
1 Pet. 1. 12.

and sleeping, and from all wandring
thoughts, and worldly imaginati-
ons: sanctifie my Memory, that it
may be apt to receive, and firme to
remember those good, and profita-
ble Doctrins, which shall be taught
unto us out of thy Word. And
that through the assistance of thy
Holy Spirit, I may put the same
lessons in practice, for my direction
in prosperity, for my consolation
in misery, for the amendment of
my life, and the glory of thy Name.
And that this day, which godlesse
and prophane persons spend in their
owne lusts, and pleasures, I (as one
of thy obedient servants) may
make my chiefe delight to consecrate
it to thy glory, and honour, not doing
mine owne wayes, not seeking mine
owne will, nor speaking a vaine word;
but that ceasing from the workes
of sinne, as well as from the
workes of mine ordinary calling,
I may through thy blessing, fee-
le in my heart the beginning of that
eternall Sabbath, which in un-
speakeable joy, and glory I shall

Isa. 58. 13.

ca. 66.
85.

celebrate with thy *Saints and angels*, to thy praise, and worship, in thy Heavenly Kingdome for evermore. All which I humbly crave at thy hands, in the name, and mediation of my Lord Jesus; in the forme of Prayer which hee hath taught me.

Our Father which art in Heaven &c.

Having thus in *private* prepared thine owne soule, if thou hast the charge of a Family, call all the *household* together, read a Chapter, and pray as in the weeke dayes: but remember so to dispatch thy *private preparations*, and duties, that thou and thy Family may be in the Church, before the beginning of Prayers. Else your *private exercises* are rather an *hindrance* then a *preparation*. And as thou (and thy household) doe goe in all reverence towards the Church, let every one meditate thus with himselfe.

Things

Things to be meditated as thou
goest to the Church.

THAT thou art going to the
Court of the Lord, and to
speak with the great God by pray-
er, and to heare his Majesty speake
unto thee by his Word: and to re-
ceive his blessing on thy soule & thy
best labour, in the 6. dayes last past.

Psal. 104

2. Say with thy selfe by the way,
As the Hart brayeth for the Rivers of
water, so panteth my soule after thee,
O God. My soule thirsteth for God,
even for the living God: When shall I
see and appeare before the presence
of God; For a day in thy Courts is
better than a thousand other where. I
had rather be a doore-keeper in the
House of my God, than to dwell in the
Tabernacles of wickednesse. There-
fore I will come into thy House in the
multitude of thy mercies; and in thy
feare will I worship toward thine holy
Temple.

Psal 42.1.
2.

Psal. 84.10

Psal. 5.8.

3. As thou enterest into the
Church, say, How fearefull is this
place, this is none other but the house

Gen. 18.
16.17

1 Cor. 14

of God, this is the gate of Heaven. Surely, the Lord is in this place : God is in this people indeed. And prostrating with thy face downward, being come to thy place, say, O Lord, I have loved the habitation of thy House, and the place where thy Honour dwelleth : One thing therefore have I desired of thee that I will require, even that I may dwell in thy House all the dayes of my life, to behold thy beauty, and to visit thy Temple : therefore will I offer in thy Tabernacle sacrifices of joy, I will sing and prayse the Lord. Hearken unto my voyce, O Lord, when I cry, have mercy also upon me, and be merciful unto me. Doubtlesse, kindnesse, and mercy shall follow me all the dayes of my life, and I shall remaine a long season in the House of the Lord. And this is that preparation, or looking after our feet; whereto Salomon adviseth us, before we enter into the House of God.

Psal. 26. 8

Psal. 27. 4.

Psal. 27. 5.

Psal. 13. 6.

Eccl. 4

17.

The second sort of duties, which are to be performed at the time of the holy assembly.

WHen Prayers begin, lay aside thine owne private Meditations : and let thine heart joyne with the Minister, and the Whole Church, as being one body of Christ : and because that God is the God of order, he will have all things to be don in the Church with one heart and accord: & the exercises of the Church are common & publick. It is therefore an ignorant pride, for a man to thinke his owne private prayers more effectuall than the publick prayers of the whole Church. Salomon therefore adviseth a man not to be rash to utter a thing in the Church before God. Pray therefore when the Church prayeth, sing when they sing, and in the action of kneeling, standing, sitting, and such indifferent ceremonies (for the avoyding of scandall, the continuance of charity,

1 Cor. 13.

12.

Act. 7. 2.

46. & 4

32.

Eccle. 5. 1.

Ezek. 44.

10.

Psal. 110.

3.

* Cum Ro-
nam ve-
nio. Ieju-
m Sabba-
to : cum
hic s. m,
non Ieju-
m : S. c. &
tu ad quā
forte Ec-
cl. s. m
veneris
Ius mo-
rem serua,
si cuiquam
non vis
esse scan-
dalo, nec
quengam
ibi. Amb.
confi.
August.
Epist. ad
Fanuar.
Luk. 4 20
Luk. 29 48.

rity, and in testimony of thine obedience) confirme thy selfe to the manner of the Church wherein thou livest.

Whilest the preacher is expounding, and applying the Word of the Lord, looke upon him ; for it is a great helpe to stirre up thine attention, and to keepe thee from wandering thoughts : so the eyes of all that were in the Synagoges, are said to bee fastned on Christ whilst hee preached : and that all the people hanged upon him when they heard him. Remember that thou art there as one of Christs Disciples, learne the knowledge of Salvation by the remission of sinnes, through the tender mercy of God ; Luke 7 verse. 7.

Be not therefore in the Schoole of Christ, like an idle Boy in a Grammar Schoole, that often heareth but never learneth his lesson, and still goeth to Schoole, but profiteth nothing. Thou hatelst it in a child, Christ detesteth it in thee. To the end therefore, that thou mayest

that the better profit by hearing
marke :

1. The coherence, and explication
of the Text.

2. The chiefe summe or scope of
the holy Ghost in that Text,

3. The division or parts of the
Text.

4. The doctrines; and in every
doctrine, the proofes, che reasones, and
uses thereof.

A method of all others, easiest
for the people (being accustomed
thereto) to helpe them to remem-
ber the Sermon: and therefore
much wished to be put in practice
of all faithfull Pastors, who de-
sire to edifie their people in the
knowledge of God, and his true
Religion.

If the Preachers method be too
curious or confused, then labour to
remember.

How many things hee taught,
which thou knewest not before: and
thankfull.

3. What sins he reprooved, where-
of thy conscience tells thee that thou

art

art guilty; and therefore must be amended.

3. What Vertues he exhorteth us to, which art not so perfect in thee, and therefore endeavour to practice them with more zeale, and diligence.

But in hearing, apply every speech as spoken to thy selfe, rather by God than by man: and labour not so much to heare the Word of the Preacher sounding in thine eare, as to feele the operation of the Spirit, working in thy heart. Therefore it is sayd so often, *Let him that hath an eare, heare what the spirit speakes to the Church.* And *Did not our hearts burne within us, whilest he opened unto us the Scriptures?* And thus to heare the Word, hath a blessing promised thereto. It is the acceptable sacrifice of our selves unto God. It is the surest note of Christs Saints; the truest marke of Christs sheepe; the apparentest signe of Gods Elect: the very blood we were, which uniteth us to be the spirituall kindred, brethren, and

Isa. 2. 2.

Acts 10.

33.

1 Cor 17.

15.

Gal. 4. 14

1 Thess. 2.

13.

Apo. 2 7.

Luke 24.

32.

4 Luke. 11.

28.

6 Rom. 15.

16.

6 Deu. 33.

3.

4 Joh. 10.

17.

1 Joh. 3 47

& 18. 37.

1 Luk. 8.

11.

Mark. 3.

35.

Silence

Witners of the Sonne of God. This
is the best Art of memory for a good
hearer.

When the Sermon is ended :

1. Beware thou depart not like
the nine Leapers, till that for thine
instruction to saving health, thou
hast returned thanks and praise to
God by an *after Prayer*, and singing
of a Psalm. And when the bles-
sing is pronounced, stand up to re-
ceive thy part therein, and heare it :
as if Christ himselſe (whose Mi-
niſter hee is) did pronounce the
ſame unto thee : for in this caſe it
is true : *He that heareth you,*
heareth mee, and the Sabbath day
is *blessed* ; becauſe God hath ap-
pointed it to be the *day wherein by*
the mouth of his Miniſters, hee
will bleſſe his people, which heare his
word, and gloriſie his Name. For
though the Sabbath day in it ſelſe
be no more bleſſed than the other
ſix dayes ; yet (becauſe the Lord
hath appointed it to *holy uſes* above
others) it doth as farre excell
the other dayes of the Weeke : as
the

Ezec. 46.
10.

Luke 10.
16.

Num. 6.
23. 25.

the consecrated bread (which we receive at the Lords Table) doth the common bread which we eate at our owne Table.

1. If it be a Communion draw neere to the Lords Table as the *Wedding Garment* of a faithfull and penitent heart, to be partaker of so holy a banquet.

And when *Baptisme* is to be ministred, stay, and behold it with all reverent attention, that so thou maist : First, shew thy reverence to Gods ordinance : Secondly, that thou mayest the better consider thine owne ingrafting into the visible body of *Christ Church* : and how thou performest the *rites* of thy new Covenant. Thirdly, that thou maist repay thy *debts* in praying for the infant which is to be baptized (as other Christians did in the like case for thee) that God would give him the inward effects of Baptisme by his blood, and Spirit. Fourthly, that thou mayest assist the Church in praying God for ingrafting another member into his mysticall

all Body. Fifthly, that thou
 wilt prove whether the effects
 of Christs death killeth sin in thee,
 and whether thou be raised to new-
 ness of life, by the *vertue* of his
Resurrection; and so to be humbled
 for thy wants, and to be thankfull
 for his *grace*. Sixthly, to shew thy
 self to bee a freeman of Christs
Corporation: having a voyce or
 consent in the admission of others
 into that Holy society.

3. If there be any *Collection* for
 the poore, freely without *grudging*
 shew thine Almes, as God hath
 blessed thee with ability.

2 Cor. 9

6. 4.

2 Cor. 9. 5.

6, 7, &c.

And thus farre of the duties to
 be performed in the Holy Assem-

Now of the third sort of duties af-
ter the Holy Assembly.

AS thou returnest home, or
 when thou art entered into
 thy House: meditate a little while
 upon those things, which thou
 hast heard. And as the *cleane*
 beasts

Lev. 11. 3.

beasts which chew the cudde, must thou bring againe to thy remembrance, that which thou hast heard in the Church. And then kneeling down, turne all to a prayer, beseeching God to give such blessing to those things which thou hast heard, that they may be a *direction* to thy life: and a consolation unto thy soule. For till the Word be made thus our owne, and as it were cloose hidden in our hearts, we are in danger lest Satan steale it away, and we shall receive no profit thereby. And when thou goest to dinner, in that reverend, and thankful manner before prescribed, remember according to thine ability to have one or more poore Christians, whose hungry bowels may be refreshed with thy meate: imitating holy *Iob*, who protested that he did never eat his morsels alone, without the good company of the poore and fatherlesse: that is the Commandement of Christ our Master.

Psa. 119.

11.

Mat. 13.

19.

Job 31. 17.

18.

he did never eat his morsels alone, without the good company of the poore and fatherlesse: that is the Commandement of Christ our Master. Luke. 14. 13. Or at leastwise, send some part of thy Dinner to the poore.

poore, who lyes sick in the back
 breache, without any Food. For this
 will bring a blessing upon all thy
 works, and labours; and it will one
 day more rejoyce thy soule, than it
 can now refresh his body, when
 Christ shall say unto thee, *O blessed*
child of God, I was an hungred, and
thou gavest me meate, &c. And for as
much as thou hast done it for my sake,
in the least of these my Brethren, I take
it to mine owne selfe.

When dinner is ended, and the
 Lord prayes: call thy family toge-
 ther, examine what they have lear-
 ned in the Sermon: commend them
 that doe well, yet discourage not
 them whose memories or capacities
 are weaker; but rather helpe them,
 for their will, and minds may be as
 good. Turne to the proofes which
 the Preacher alledged, and * rubbe
 those good things over their me-
 mories againe. Then sing a *Psalm*
 or more. If time permit, thou
 mayst teach, and examine them in
 some part of the *Catechisme*: con-
 ferring

Hest. 9. 21.

Deut. 15.

10. &c.

Mat. 25. 35

&c.

If thou

be a pri-

vate man

either

performe

these holy

duties by

thy selfe,

or joyne

with some

godly fa-

mily in

the per-

formance

of them.

Acts 17. 11

Heb. 7. 14

Mat. 26. 30

Jam. 5. 23

Deut. 6.

7. 30.

Heb. 6. 1.

Heb. 5. 14.

ferring every point with the profit of the holy Scripture. This will both *increase* our knowledge, and *sharpen* our memory: seeing by *experience* we finde that in every trade they who are most *exercised*, are ever best *experts*. But in any wise remember so to dispose all these private exercises, as that thou mayest be with the *first* in the holy congregation at the *Evening exercise*, where behave thy selfe in the like devotion, and reverence, as was prescribed for the Holy Exercises of the Morning.

After *Evening Prayer*, and after Supper, behave thy selfe in the like religious, and holy manner, as was formerly prescribed. And eyther before, or after Supper, if the season of the yeare, and the wether doe serve.

I *Walke* into the *fields*, and meditate upon the *Workes* of God: for in every *Creature* thou mayest reade, as in an open *Booke*, the *Wisdome*, *Power*, *Providence*, and *goodnesse* of Almighty God. And how

that

Psal 92. 5.
Et 12. 3.
Ro. and
Ez. 3. 8. &c.
Rom. 1. 19
20.

profer
am nat
et queli
et herba
Deum.

that none is able to make all these things in the variety of their *formes*, *colours*, *beauties*, *life*, *motions*, and *qualities*; but our most Glorious God.

Is 40. 26.

2. Consider how *gracious* he is; that made all these things to *serve*

psal. 8.

3. Take occasion hereby, to lift up both thy selfe, and others to *admire* and *adore* his *Power*, *Wisdom*, and *Goodnesse*; and to thinke what *ungratefull* wretches we are, if we will not (in all obedience) *serve* and *honour* him.

4. If any *neighbour* be *sick*, or in any *heaviness*, goe to *visit* him. If any be *false* at *variance*, helpe to *reconcile* them.

Matthew

25. 35.

am. 5. 14.

22.

To conclude, *three sorts* of works may lawfully be done on the Sabbath day.

1. Works of *Piety*, which *either* directly concerne the *Service* of *God*, though they be performed by *bodily* labour: as under the Law, the *Priests* did labour in *killing*, and *dressing* the *Sacrifices*, and *burning*

Matthew

23. 5.

Act. 12.

1 King. 4.
22.

Mar. 23

17. 19.

Num. 10.

2. 2.

1 King.

49. 5.

Mar. 24.

6 Mar. 12.

13.

Luk. 13.

15.

1 Mar. 12.

1

Hest. 9

2.

2 Cor. 11.

22, 24.

1 Cor. 16

1.

burning them on the Alter. And Christians under the Gospell, when they travell farre to the places of Gods worship ; it is but a Sabbath dayes journey, like to that of the *Shunamite* who travelled frō home to heare the Prophet on the Sabbath day, because she had no teaching neere her owne dwelling. And the Preacher, though he laboured in the *sweate* of his *brows*, to the wearying of his body, yet he doth in a Sabbath dayes work. For the holy end sanctifieth the worke, as the Temple did the Gold, or the Altar the gift thereon. Or else such bodily labour, whereby the people of God are assembled to his worship, as the sounding of Trumpets under the Law, or the ringing of Bells under the Gospell.

2. Workes of Charity, as to ^a save the life of a man, or ^b of a beast, to ^c fodder, water, and dress Cattell : to make honest ^d provision of meate, and drinke, to refresh ourselves, and to ^e relieve the poore : to visit the sick, to make ^f Collections

the poore, and such like.

3. Workes of necessity. not failed but present, and imminent, and such as could not be prevented before nor cannot be deferred unto another day. As to resist the invasion of Enemies, or the robberies of thieves, to quench the rage of fire, and for Physitians to stanch, or let blood: or to cure any other desperate disease: and for Midwives to helpe women in labour: Marriners may to their labour Souldiers being assailed may fight: and * Posts may ride for the publick good, and such like. On these or the like occasions a man may lawfully worke. Yea, and when they are called, they may, upon any of these occasions, goe out of the Church, and from the holy exercises of the Word and Sacraments: provided alwaies, that they be humbled, that such occasions fall out upon that day and time; and that they take no Money for their gaires on that day, but onely for their stufte, as in the feare of God, and conscience of his Commandement:

When

* Numen.
praecepti
excipitur
à Sabbato
Iug. Con
munt sup
Num. 133

When the time of rest approacheth retire thy selfe to some private place: and knowing that in the state of *corruption* no man living can sanctifie a Sabbath in that spirituall manner that he should, but that hee commits many breaches thereof, in his *Thoughts, Words, and Deeds*, humbly crave pardon for thy *defects*, and reconcile thy selfe unto God, with this or the like *Evening Sacrifice*.

A private Evening Prayer for the Lords Day.



Holy^a, Holy, Holy Lord God of Sabbath, Suffer mee who am but *ashes*, to speake unto thy most glorious Majesty. I know that thou art a *consuming fire*, I acknowledge that I am but withered *stubble*. My *sinnes* are in thy sight, and Satan *stands* at my right hand to accuse me for them; I come not to excuse, but to *judge* my selfe worthy

Isa 61.3

Gen. 18

27.

Heb. 12.

19.

Job 27.

18.

Psal. 51

3.

Zech. 3.

1.2.

1. Cor.

11.31

worthy of all those judgments,
 which thy Justice might most just-
 ly inflict upon mee a wretched
 creature, for my sinnes and trans-
 gressions. The number of them is
 infinite, the nature of them is so
 heinous, that they make mee
 vile in mine owne eyes, how
 much more loathsome in thy sight;
 and thus they make me so farre
 from being worthy to be cald thy
 servant; that I am altogether unwor-
 thy to have the name of thy mea-
 sured servant. And if thou shouldst
 recompence me according to
 my desert, the earth (as weary of
 my sinfull burthen) should o-
 pen her mouth, and swallow mee
 like one of Daimons Family;
 or the bottomless pit of Hell.
 If thou didst not spare the
 small brained Angels of
 heauenous excels, but hurledst
 them downe into the heauenly
 regions, into the places of bel-
 liall darknesse, to be kept into dam-
 nation, when they sinned but once
 against thy Majesty; and didst
 expell

2 Sam. 6.

22.

Luk. 17. 2.

Psal. 106.

17.

1 Pet. 3. 9

Gen. 3. 13

Rom. 2. 5.

Ioh. 15. 16

expell our first Parents out of Paradise, when they did but transgress one of the lawes; alas, where vengeance may I expect, who have not offended in one sin only, heaping daily sin upon sinne, without any true repentance, *drinking iniquity as it were water*, ever powring in, but never powring out any filthynesse; and have transgressed *one*, but *all* thy holy Lawes, and Commandements. Yea, this present day, which thou hast straitly commanded me to keep holy to thy prayse, and worship, I have so religiously kept, and observed, nor prepared my soule in that holynesse, and chastity of heart, as is fit to meete thy blessed Majesty in the holy assembly of thy saints. I have not attended to the preaching of thy Word, nor to the administration of thy Sacraments, with that humilitie, reverence, and devotion. For though I was present at those holy exercises in my body, yet, Lord, I was overtaken with much drowynesse. And when

When I was awake, my mind was
distracted & carried a way with
vanities and worldly thoughts, that
my soule seemed to be absent, and
of the Church, I have not so
diligently (as I should) meditated with
my selfe, nor conferred with my
family, upon those good instructi-
ons which we have heard, & recei-
ved out of thy holy Word, by the
publick Ministry. For default
whereof, Satan hath stolne the
greater part of those instructions out
of my heart, and I wretched crea-
ture have forgotten them, as though
they had never beene heard. And
my Family doth not thrive in
knowledge, and sanctification un-
der my government as they should.
Though I know where many of
my poore brethren live in want &
necessity, and some in paine, and
infortunes, yet I have not remem-
bered to relieve, the one with my
goods, nor the other with consola-
tions: but I have feasted my selfe,
and satisfied mine owne lust. I
have spent the most part of the day

T

in

101

* Here
 confesse
 whatsoe-
 ver fault
 thou hast
 done that
 day by g
 mission
 or com-
 mission,
 and then
 fetching
 from thy
 heart a
 deepe
 sigh, say
 Psa. 105. 6.
 Jam. 2. 13.
 Rom. 5. 20.

Ezek. 33.
 18.

in idle talke, vaine sports, and am-
 cises: yea Lord, I have, &c. * And
 for all these my sinnes, my con-
 science cries *guilty*, thy Law condemns
 me; and I am in thy hand to receive
 the sentence and curse that is due
 the wilfull breach of so holy
 Commandement. But what if I
 by thy Law condemned? yet, Lord,
 thy Gospel assures me that thy me-
 cy is above all thy works: that thy
 grace transcends thy Law: and thy
 goodnes delighteth there to raise
 where sinnes doe most abound. In
 the multitude therefore of the me-
 rits, and merits of *Iesus Christ* my
 Saviour, I beseech thee, O Lord
 (who despisest not the sighing of
 contrite heart) to receive the
 of a penitent sinner, to forgive me all these my
 and all the errors of this day, and
 of my whole life, and free my soul
 from that curse and judgment
 which is due unto me for sin.
 Thou that didst justify the *Publican*
 for foure words of con-
 fession. and receivest the

child (when he had spent all
 the stock of thy grace) into fa-
 vour upon his repentance : pardon
 my sinnes likewise, O Lord, and
 suffer me not to perish for my trans-
 gressions. Oh spare me, and re-
 ceive me into thy favour againe.
 Wilt thou (O Lord) reject me,
 who hast received all *Publicans*,
Harlots, and *sinners*, that upon re-
 pentance sued to thee for grace !
 Shall I alone be excluded from thy
 mercy ; Farre be it from me to
 thinke so : for thou art the same
 God of mercy unto me, that thou
 wast unto them, and thy *compassi-*
on never faile. Wherefore, O
 Lord, deale not with me after my
 merits, but according to thy great
 mercy. Execute not thy severe ju-
 dices against me a sinner : but ex-
 ercise thy long sufferance in for-
 giving thine owne creature. I
 have nothing to present unto thee
 for satisfaction, but onely those
 deadly wounds, bitter Death, and
 Passion, which thy blessed Sonne,
 my onely Saviour, hath suffered

Math. 2.
 31, 32.

Jam 3. 2.

Heb. 12. 24

for me, *Him* (*in whom only thou art well pleased*) I offer unto thee for all my sinnes, wherewith thou art displeased. He my Mediator, the request of whose blood, *speaking better things then that of Adam* thy mercy can never gaine-say. Illuminate my understanding, and sanctifie my heart with thy holy Spirit, that may bring to my remembrance all those good and profitable lessons, which this day, and at other times have been taught me out of thy holy Word; that I may remember thy Commandements, and keepe them, thy judgments to avoid them; and thy sweet promises to relye upon them in time of misery and distresse. And now, O Lord, I reigne my selfe to thy most holy Will: O receive me into thy favour: and so draw me by thy grace unto thy selfe, that I may as wel be thine by love and imitation, as by calling, & creation. And give me grace so to keepe holy thy Sabbath in this life; as that (when this life is ended) I may with all the

Saints

Saints and Angels, celebrate an e-
*ver*all Sabbath of joyes and praise, to
 the honour of thy most glorious
 Name, in thy heavenly Kingdome
 evermore, Amen,

And then calling thy family to-
 gether, shut up the Sabbath with
 the *Meditations* and *Prayers* before
 prescribed for thy Family. And the
 Lord will give thee that night a
more sweete and quiet rest than ordi-
 nary, and prosper thee the better in
 all the labours of the week follow-

*Thus far of the ordinary Practice
 of Piety, both in private and publike.*

*Now followeth the extraordinary
 practice of Piety, whereby God is
 glorified in our lives.*

THE extraordinary Practice of
 Piety consists, either in *Fasting*,
 or *Feasting*.

1. Of the Practice of Piety in Fa-
 sting.

There are divers kinds of Fa-
 sting: First, a constrained Fast, as

2. Kin. 6

6.

A. 27.

33.

e Physicum.

Nihil per-

biculosus

habitudi-

ne corporis

extremi

bona, de

trabenda

sunt ergo

per jejuni-

um redun-

dantia, ne

natura suo

pondere

fracta sui

cumbat.

Basil hom.

8.

palti-

cum.

4 Mira-

culum.

9. Quanti-

diuum.

Tim 3: 3

Tit 2: 3.

Prov 31

41.

when men either have not food to eat as in the ^a Famine of *Samaris* ; or having food , cannot eat it for *heaviness* or *sickness* , as it befel them who were in the ^b Ship with *S. Paul* . This is rather *Famine* then *Fasting* .

Secondly, *A naturall Fast* , which wee undertake *Physically* , for the health of our body.

Thirdly, *A civill fast* , which the Magistrate enjoyneth for the better maintenance of the *Common-wealth* , that by using Fish as well as Flesh there may bee greater plenty of both.

Fourthly, *A miraculous Fast* , as the forty daies fast of *Moses* and *Elias* , the types ; and of *Christ* , the substance. This is rather to be admired, than imitated.

Fifthly, *A daily Fast* , when a man is carefull to use the Creatures of God with such moderation, that he is not made *heavier* , but more *cheerfull* to serve God, & to doe the duties of his calling. This is especially to be observed of *Ministers* and *Judges* .

Sixty

Sixtly, *A Religious Fast*, which a man voluntarily undertakes, to make his body, and soule the fitter to pray more fervently unto God, upon some extraordinary occasion. And of this Fast onely wee are to treat. The *Religious Fast* is of two sorts, either *private* or *publick*.

6 Religio-
sum.

2 Cor. 6.

46.

1. Of a private Fast.

THAT we may rightly performe a private Fast, foure things are to be observed : First, the *Author* : Secondly the *Time*, and *Occasion*. Thirdly, the *Manner* : Fourthly, the *Ends* of private Fasting.

1. Of the *Author*.

The first that ordained Fasting was God himselfe in *Paradise* : and it was the first *Law* that God made in commanding *Adam* to abstaine from eating the forbidden fruit. God would not pronounce nor write his *Law* without *Fasting*, and in his *Law* commands all his people to *Fast*. So doth our Saviour *Christ* teach all his *Disciples* under the

Jejunium

n Bava-

liso pre-

scriptum

st, reve-

re igitur

jejunia-

tione.

Basil.

Rom cap. d.

172.

Exo 19.3

Levit. 21

Matth. 6.

17 & 9.14

Qui je-
junat, An-
gelicam
vivit
et de
paucissimis
contentus
est simili-
tudinem
cum illis
sequitur
Basil.
Rom. de
Jejun.
Natura ei
parum,
et vult
vultum
boni
indir.
Quandiu
jejunavit
Adam, in
Paradiso
fuit; cam-
medit, et
repletus est
alimento.

New Testament likewise: By religious *Fasting* a man comes nearer the life of *Angels*, and to doe Gods will on earth, as it is done in Heaven. Yea, *Nature* seemeth to teach us this duty, in giving him a little mouth, and a narrower throat: for *nature* is content with a little, *grace* with lesse. Neither doth *nature* and *grace* agree in any one act better than in this exercise of religious *fasting*, for it strengthneth the *memory*, and cleareth the *minde*, illuminateth the *understanding*, and bridleth the *affections*: mortifieth the *flesh*, and preserveth *chastity*, preventeth *sickness*, and continueth *health*; delivereth from *evils*, and procurereth all kind of *blessings*.

By breaking this *Fast*, the *Serpent* overthrew the first *Adam*, so that he lost *Paradise*. But by keeping a *Fast*, the second *Adam* vanquished the *Serpent*, and restored us into heaven. *Fasting* was she who covered *Noah* safe in the *Arke*, whom *Intemperance* uncovered, and left stark naked in the *Vineyard*.

ard. By fasting, Lot quenched the
 flame of Sodom, whom drunken-
 ness scorched with the fire of In-
 temperance. Religious Fasting, and talking
 with God, made Moses face to
 shine before men; when Idolatrous
 eating and drinking caused the Isra-
 elites to appear abominable in
 the sight of God. It rapt Elias in
 an Angelicall Coach to Heaven:
 when voluptuous Ahab was sent
 in a bloody Chariot to Hell. It made
 Herod believe that John Baptist
 should live after death by a blessed
 resurrection: when after an intem-
 perate life, he could promise no-
 thing to himselfe, but eternall death
 and destruction, O divine Ordinance
 to a divine Author.

2. Of the Time.

The holy Scripture appoints no
 Time under the New Testament to
 fast, but leaves it unto Christians
 owne free choice, Rom, 14.3. 1 Cor.
 7.1. to fast as occasions shal be offer-
 ed unto them, Mar. 9.15. As when
 we become an humble and ear-
 nest seeker unto God for the pardon

Præceptum
 esse jejuni-
 um video
 quibus au-
 tem diebus
 non opor-
 teat jeju-
 nare, &
 quibus o-
 porteat
 præcepto
 omni
 vel Apo-
 stolorum
 non in or-
 dine de
 tempore. Aug.
 ad assa-
 lan. Epist.
 26.

Indifferenter
 jejunandum,
 ex arbitrio
 non ex imperio
 nova discipli-
 na, pro tempo-
 ribus, et causis
 aninjunctis,
 Ter. adver.
 Psychic.
 Melancthus
 baratus pri-
 mus erat qui
 jejuniorum
 leges pro-
 scripsit.
 Eul. Eccle.
 lib. 5.
 cap. 18. ex
 Apollon.
 Lev. 23.
 12.
 Josh. 7. 6.
 2 Sam. 30.
 3.
 Hekt. 4.
 16.

Lev. 23.
 28. 36.
 10cl. 1. 14.
 2nd 2. 1.
 2 Sam. 3.
 5.
 10cl. 20. 7.
 10cl. 2. 16.
 2nd 2. 9.

of some grosse sinne committed; or
 for the prevention of some sinne
 whereunto a man feesles himselfe
 by Satan solicited: or to obtaine
 some speciall blessing, which hee
 wants: or to avert some judgement
 which a man feares, or is already
 falne upon himselfe or others: or
 lastly, to subdue his flesh unto his
 spirit, that he may more cheerfu-
 ly powre forth his soule unto God
 by prayer. Upon these occasions
 a man may fast a day or longer,
 as his occasion requires, and the con-
 stitution of his body, and other ne-
 cessary affaires will permit.

3. Of the manner of a private Fast.

The true manner of performing
 a private Fast, consists partly in out-
 ward, partly in inward actions.

The outward actions are, con-
 staine for the time that we fast
 1. From all worldly businesse & la-
 bour, making your fasting-day, as
 were a Sabbath day, Lev. 23. 28. For
 worldly businesse will distract our
 minds from holy devotion: 2. From
 all manner of food, yea from drink

and water; so far as health will permit: 1. That so we may acknowledge our owne indignity, as being unworthy both of life, and all the means for the maintenance thereof.

2. That by afflicting the body, the soule which followes the constitution thereof, may be the more humbled.

3. That so we may take a godly revenge upon our selves, for abusing our liberty in the use of Gods creatures.

4. That by the hunger of our bodies, through want of their earthly things, our soules may learne to hunger more eagerly after spiritual, and heavenly food. 5. To put us in minde, that as we abstain from food, which is lawfull, so we should much more abstaine from Sinne, which is altogether unlawfull.

Thirdly, from good, and costly apparell; that as the abuse of those puffs us up with pride; so the laying aside their lawfull use may witness our humility. And to this end in ancient times they used (speciall in publick Fasts) to put on Sackcloth, or other coarse apparell. The equity

e 2 Cor. 7.

11.

* Quid

modest

vacuare

corpus ab

scis, &

inimam

epixe

ccatin.

Aug. de

emp. Ser.

46.

f Exo. 33.

5, 6.

3 Hest. 4.

2.

ob. 3. 5. 6.

10cl. 1. 13.

Matth. 11.

21.

equity hereof still remaineth; especially in *publike Fasts*, as what time to come into the assembly with *loosed bands, crisped haire, brave apparel*, and decked with *flowers or perfumes*, argueth a soule that is neither humble before God, nor ever knew the true use of so holy an exercise.

Fourthly, from the full measure of *ordinary sleeps*. That thou mayest that way also *humble thy body*: so that thy soule may *watch and pray* to be prepared for the coming of Christ. And if thou wilt breake thy sleepe early, and late for worldly gains: how much more shouldst thou doe it for the service of God. And if *Ahab* (in Imitation of the godly) did in his Fast lie in *Sackcloth*, to breake his sleepe by night, what shall we thinke of those, who on a *Fasting day* will yeeld themselves to sleepe in the open Church.

Fifthly, and lastly, from all outward pleasures of our senses. So that as it was not the *throat* only that *sinned*, so must not the *throat* only be *punished*: and therefore we

h 2 Sam.

22.16.

Joel 1.13;

Hest. 4.3.

1 Kin. 21.

17.

Si sola

cula peo-

cauit, sola

jeiunant, &

sufficit: Si

vero pec-

cauerunt

et membra

caetera, cur

non j:ju-

neant &

os? *Isa.*

Yern.

Yern.

Quadrang

1.

most endeavour to make our eyes
 (as at all times, so) especially on that
 day to fast from beholding *vanities* :
 our ears from hearing *Mirth*, or
Musick, but such as may move to
 merriment, our nostrils from pleasant
 smells: our tongues from *lying*, *dis-*
sembling, and *slandering* : yea, the
 use of the *Marriage bed* must be o-
 mitted in a religious reverence of
 the Divine *Majesty*, that so nothing
 may hinder our true humiliation,
 but that all may be signes that we
 are unsainedly humbled. Thus much
 of the outward manner.

1. The inward manner of *Passing*
 consists in two things. 1. *Repentance*

μετάνι-
 λησις,
 μετάνοια

2. *Prayer*.

Repentance hath two parts.

1. *Penitency* for sinnes past.

2. *Amendment* of life in time to
 come.

This *Penitency* consists in three
 things. First, an inward *insight* of
 sin, and *sense* of misery. Secondly,
bewailing of thy vile estate. Third-
 ly, an *humble* and *particular confession*
 of all thy knowne sinnes.

1. Of-

I. Of the inward insight of sin
and sense of misery.

This *sense* and *insight* will be effected in thee: First, by considering thy sins, especially thy gross: sin, according to the circumstances of the *time* when, *place* where, *manner* how, and *persons* with whom it was committed. Secondly, the Majesty of God against whom it was done: and the *rather*, because thou diddest such things against him since he became a *Father* unto thee, and bestowed so many sweete *blessings* in bountifull manner upon thee. Thirdly, in considering the *curses* which God hath threatened for thy sinne: how grievously God hath plagn'd *others* for the same fault, and how that no *creature* in Heaven or Earth could deliver thee from being eternally damned for them, had not the *Son* of God so lovingly died for thee, Lastly, that if God *loves* thee, he must *chasten* thee ere it be long, with some grievous *affliction*, unless thou dost *prevent* him by speedy and unfained

confined repentance. Let these and
the like considerations, so prick thy
heart with sorrow, that melting for
remorse within thee, it may be dis-
solved into a fountaine of tears, trick-
ling downe thy mournfull cheeks.
This mourning is the beginning
of true fasting, and therefore oft-
times is put for fasting, the first and
principall part for the whole action.

2. Of the bewailing of thine owne
estate.

Bewailing or lamentation, is the
pouring out of the inward mourning
of the heart, by the outward means
of the voyce, and teares of the eyes.
With such siliall earnestnesse, and im-
pertunity in prayer, is our heaven-
ly Father well pleased. Nay, when
it is the fruite of his spirit, and the
effect of our faith, he cannot be dis-
pleased with it. For if he heard
the moanes which extremity wrung
from *Isack*, and *Hagar*, and hea-
ren the cry of the young *Ravens*,
and roaring of *Lions*: how much
more will he heare the mournfull
lamentation which his owne children
make

* Matth.
9 15.

Can the
Children
morne?
then shall
they fast:
and *Mark*
and *Luke*
for moynre
have said.

Exam-
ples.

Psal 6 &
22. & 38.

& 79 and
Jeremies
Lament.

Joel 2. 12.
17.

Jer. 31. 18.
19, 20.

Gen. 11.
17.

Job. 39 3.
Psal. 147.

Psal. 104
17:1

make unto him in their misery.

3. *Of the humble confession of sinnes.*

1 Sam 7

Eze 9. &c.

Dan 9.

Neh. 8.

Pro 28. 13

Psal 32.

3 &c.

Psal 51. 4.

In this action thou must deal plainly with God, and acknowledge all the sinnes thou knowest, not onely in generall, but also in particular: this hath been the manner of Gods children in their Fasts: first because that without Confession thou hast no promise of mercy or forgiveness of sinnes. Secondly that so thou mayest acknowledge God to be just, and thy selfe *unrighteous*. Thirdly, that by the numbering of thy sinnes, thy heart may be the more humbled and pulled downe. Fourthly, that it may appeare that thou art a true penitent: for till God hath given thee grace to repent, thou wilt be more ashamed to confesse thy fault, than to commit thy sinne. The plainer thou dealest in this respect with God, the more graciously will God deal with thee, for if thou dost acknowledge thy sinnes, God is faithful and just to forgive thee thy sinnes.

1 Joh 1. 7.

and the blood of Jesus Christ his
shall cleanse thee from all thy
sins.

To helpe thee the better to per-
forme these three parts of peniten-
cy, thou mayest diligently reade
each Chapters and portions of the
holy Scriptures, as doe chiefly con-
cerne thy particular sins: that thou
mayest see Gods curse and judg-
ments on others for the like sinnes;
and be the more humbled thy selfe.

Thus farre of the first part of Re-
pentance, which is penitency.

The other part, which is Amend-
ment of life, consists; First, in de-
vout Prayer: Secondly, in devout
Actions.

The devout Prayer, which we
make in time of Fasting, is either
Deprecation of evill, or craving need.
and good things.

Deprecation of evill, is when thou
beseechest G o d, for Christ thy
Mediatours sake, to pardon unto
thee those sinnes which thou hast
confessed; and to turne from thee
those judgments which are due
unto

unto thee for thy *sins* ; And as *Ben-
badad*, because he heard, *That the
King of Israel was mercifull*, prostra-
ted himselfe unto him with a *Rope*
about his neck ; so because thou
knowest that the *King of Heavens*
mercifull, cast downe thy selfe in his
presence, in all true *signes* of humi-
liation (especially, seeing he called
upon thee to come unto him in thy
troubles) and doubtlesse thou shalt
finde him most *mercifull*.

The *craving* of needfull good things
is, First, a fervent and faithfull be-
gging of God, to seale by his Spirit
in thy heart, the assurance of the
forgiveness of all thy *sins*. Secondly,
to renew thy heart by the Holy
Ghost, so that sinne may daily decay
and righteousness more, and more
increase in thee. Lastly, in desiring
supply of faith, patience, chastity,
and all other graces which thou
wantest : and an increase of those
which God of his mercy hath be-
bestowed upon thee already.

Thus farre of Prayer in fasting.
The devout Actions in fasting are

Two First, *Avoiding evill.* Second, *Doing good.*

1. *Of avoiding evill.*

This *Abstinence from evill*, is that which is chiefly signified by thy *Abstinence from food, &c.* and is the chiefe end of fasting, as the *Ninivites* very well knew. *A day of fast, and not falling from sinne, the Lord doth require.* It is not the *vacuity of the stomack*: but the *purity of the heart* that God respecteth. If therefore thou wouldst have God to turne from thee the *evill of affliction*: thou must first turne away from thy selfe the *evill of Transgression*. And without this fasting from *evill*, thy *Fast* savours more noysome to God, than thy *breath* doth to *Man*. This made God so often to reject the *Fasts* of the *Jewes*. And as thou must endeavour to avoid all sinne: so especially that, wherewith thou hast provoked God, either to *shake* his rod at thee, or already to *lay* his chastening hand upon thee. And doe this with a resolution, by the assistance

John. 3. 8.

10.

Pulchrum

est corpo-

is jejuni-

um, cum

sit animus

i viti je-

junus.

Hier. ad

Celant.

Eph. 14.

Jejuna à

malis acti-

bus abline

i malis ser-

monibus,

contere à

cogitatio-

nibus per-

stas, Cy-

cil. in Lev.

Cap. 10.

Isa. 58. 2.

&c.

Za. 7. 37.

Non pos-

sum fore

in quita-

tem & in

terdictio-

nem.

Isa. 4. 13.

of

Quid
 irod:st
 tenuari
 corpus ab-
 stinentias
 si animus
 intemperat
 superbia?
 Vinu non
 bibere, &
 ira incen-
 dari? carni-
 bus non
 vesci, &
 de ore om-
 ni escafor
 didius
 egredi ma-
 ledictam
 aut men-
 dicium?
 Maximus
 Epil.
 Qui cibis
 abstinent,
 & mala
 agunt,
 demones
 imitantur,
 quibus
 culpa

of Gods grace, never to commit
 those sinnes againe. For * who
 shall it profit a man by abstinence
 to humble his body : if his mind
 swell with pride? Or to forbear
 Wine and strong drinke, and to be
 drunk with wrath and malice? Or
 to let no flesh goe into the belly,
 when lyes, flanders, and ribauld-
 (which are worse than any meat
 comes out of the mouth? To re-
 staine from meate, and to doe much
 chiefe, is the devils fast, who doth
 evill, and is ever hungry.

2. Of doing good workes.

The * good workes which as a
 Christian thou must doe every day,
 but especially on thy Fasting day,
 are either the workes of Piety to God,
 or the workes of Charity towards
 thy brethren.

First, the workes of Piety to God, are
 the practice of all the former duties
 in the sincerity of a good Conscience,
 and in the sight of God.

Secondly, the workes of Charity

adest, et cibus deest, Iste * vult ratione vitam volare
 caelum? Fac illi duas alas, jejunium & Ecce in synon
 toward

wards our Brethren are, forgiving
 wrongs, remitting debts to the poore
 that are not well able to pay: but
 especially in giving *Almes* to the
 poore, that want reliefe and subste-
 nance. Else we shall * under pre-
 tence of godlinesse, practise misera-
 blesse: like those who will pinch
 their owne bellies to defraud their
 labouring *Servants* of their due al-
 lowance. As therefore Christ joy-
 ned *Fasting, Praying, and Almes* to-
 gether in *Precept*: so must thou
 joyn them together, like *Cornelius*
 in *Practice*. And therefore be sure
 to give at the least so much to the
 poore, on thy *Fasting day*, as thou
 wouldst have spent in thine owne
 diet, if thou haddest not fasted
 that day. And remember, that he
 that soweth plenteously shall reape
 plenteously, and that this is a spe-
 cial sowing day. Let the *Fasting* so
 afflict thee, that it may refresh a
 poore Christian; and rejoyce that
 thou hast dined & supped in another;
 rather that thou hast fasted hun-
 gry Christ, in his poore members.

In

Jo. 58. 6.
 &c.
 2a. 7. 9. 10.
 * Qui iju-
 nat per-
 cas, non ad
 dei gloriam
 ijunat, sed
 substantia
 sua parit.
 Chri'so. in
 Matthew
 Mar. 6. 9.
 Acts 10. 30.
 * Non Deo
 sed sibi iju-
 nat, quia
 ad tempus
 subtrahit,
 non inopidius
 subtrahit,
 sed ventri
 postmodum
 offerenda
 custodit.
 Greg. in
 Psal. 6. 44.
 2 Cor. 9. 6.
 * Ieiunium
 tuum te co-
 stituit, sed
 alterum ex-
 isificat. Au-
 Ser. de
 temp. 64.
 Accipias
 faciens Chri-
 stus quod je-
 iunans mi-
 nus accipit.
 Chrysostomus
 August. de
 temp. ser.
 157.

Beatus qui
ieiunat
ut pauperem
imitatur
eum

Christum
qui animam
suam posuit
pro fratribus
suis.

Cyrl. in
Leu. l. 10.
1 Sam. 15
22.

b Heb. 11.
6.

Rom 14.
23.

c Stendida
peccata.

Aug

Rom 6.

ult.

In giving Almes, observe two things: First, the Rules; Secondly, the Rewards.

1. Rules in giving of Almes, and doing good works.

1. They must be done in obedience of Gods Commandements: not because we thinke it to be good, but because God requireth us to do such, and such a good deede, by such a obedience of the worker, God preferreth before all Sacrifices, and the greatest works.

2 They must proceede from faith, else they cannot please God: nay, without faith the most specious works are but *spining sinners* *Pharisees* Almes.

3. Thou must not thinke by thy good Workes and Almes, to merit Heaven; for in vaine had the Sonne of God shed his blood, if Heaven could have been purchased either for Money or Meate. Thou must therefore seek heavens possession by the purchase of Christs blood, and by the merits of thine owne works. For *eternall life is the gift of God*

through *Iesus Christ*. Yet every
Christian that beleeveth to be
saved, and hopes to come to Hea-
ven, must doe good workes (as the
Apostle sayth) for necessary uses,
which are four.

First, that *God may be glorified*:
Secondly, that thou maist shew thy
selfe *thankfull* for thy Redemption.
Thirdly, that thou maist *make sure*
thine Election unto thy selfe. Fourth-
ly, that thou maist *winne other*, by
thy holy education, to thinke the
better of thy Christian profession.
And for these uses, we are said to
be *Gods workemanship*, created in
Christ Iesus, unto good workes, and
that God hath ordained us to walke in
them.

4. Thou must not give thine
Almes to *impudent Vagabonds*, who
live in wilfull idlenesse and filthi-
nesse, but to the Religious and ho-
nest poore, who are either sick, or
so old that they cannot worke:
or such who worke, but their
worke cannot competently main-
taine them: Seeke out these in the
back-

d I Cor.
10. 31.
2 Cor. 8.
19.
Phil. 1. 11.
e Luke 1.
74 75.
f 2 Pet. 1.
10.
g Matth 5.
16.
Isa. 91. 9.
h Ephes. 2.
10.

back-Lanes, that relieve them. If it thou meetest one that asketh Almes for Jesus sake, and knowest him not to be unworthy, deny him not: for it is better to give unto counterfeits, than to suffer Christ to goe in one poore Saint unrelieved. Looke not on the Person, but give thine Almes as unto Christ the party.

2. *Of the rewards of Almes-deeds and good workes.*

1. *Almes* are a speciall meanes to moove God in mercy to turne away his temporall judgment from us when we by a true faith (that sheweth it selfe by such fruit) doe returne unto him.

2. Mercifull *Almes-givers* shall be the *Children of the Highest*, and be like God their *Father*, who is the *Father of Mercies*. They shall be his *Stewards* to dispose his goods: his *Hands* to distribute Almes, and if it be so great an honour to be the Kings *Almoner*, how much greater is it to be the Gods *Heavens Almes-giver*?

1. Dan. 4.
24.

2. Luke 6.
35. 36.

3. 1. Cor. 1.

3.
4. Luke 16.
1.

3. What

3. When all this world shall forsake us, then onely good workes and good Angels shall accompany us, the one to receive their reward: the other to deliver their charge.

4. Liberalitie in Almes-deeds is our surest foundation that wee shall obtaine in eternall life a liberall reward through the Mercy and Merits of Christ.

Lastly, by Almes-deeds wee feed and relieve Christ in his Members; and Christ at the last day will acknowledge our love, and reward us in his Mercy: and then it shall appeare, that what we gave to the poore, was not lost, but lent unto the Lord. What greater motives can a Christian wish, to excite him to be a liberall Almes-giver? Thus of the Manner of Fasting. Now followeth the Ends.

3. Of the Ends of Fasting

The true ends of Fasting are not to merit Gods favour or eternall life (for that we have onely of the gift of God through Christ) nor to place

V

religion

n Apo. 14.

13.

o Luke

16. 22.

Ps 91. 11.

Heb. 1. 14.

p. 1. Tm. 1

6. 19.

q Ma. 23.

r Prov. 19.

17.

religion in bodily abstinence (for fasting in it selfe is not the worship of God, but an *helpe* to further us the better to worship God.) But the *true Ends of Fasting* are three :

(Esd. 8. 2.

1 Cor. 9. 7.

1 Tim. 5

23.

Jejunium

rationem

roborat, ora-

is sanctifi-

cat Ieja-

qum.

Bern Ser.

de jejun.

Joel 1. 17

Nehe. 4.

Luk 2. 37.

1 Cor. 7. 5.

First, to *subdue* our *flesh* to the Spirit : but not so to *weaken* our bodies, as that wee are made unable to doe the necessary duties of our calling. *A good man* (saith Solomon) *is mercifull to his Beast*. Prov. 12. ver. 10. much more to his *body*.

Secondly, that wee may more devoutly contemplate Gods Holy Will, and fervently *a* power for our soules unto him by prayer : for as there are some kinde of *Demons*, so there are also some kind of *sin* which cannot bee subdued but by *fasting*, joyned unto *Prayer*, Matth. 17. 22.

x Joel 2.

18, 19.

1 Cor. 12.

Thirdly, that by our *x* *serious* *humiliation* and *judging* of our selves, we may escape the *judgment* of the Lord ; not for the *merit* of our fasting (which is none) but for the *mercy* of God, who hath promised

to remove his judgements from us ,
when we by Fasting, do unfainedly
humble our selves before him. And
indeed no Child of God ever con-
fessionably used this holy exercise, but
in the end he obtained his request at
the hand of God , both in receiving
graces which he wanted, as appears
in the examples of ^y *Annah*, ^z *Jeho-*
saphat, ^a *Nehemiah*, ^b *Daniel*, ^c *Esf-*
dras, ^d *Hester*, as also in turning away
Judgments threatned , or false upon
him, as may bee seene in the ex-
amples of the ^e *Israelites*, the ^f *Nini-*
rites, ^g *Rehoboam*, ^h *Achab*, ⁱ *Eze-*
chiah, ^k *Manasses*. Hee who gave
his deare Sonne from heaven to the
death, to ransom us when we were
his enemies ; thinks nothing too
deare on Earth, to bestow upon us,
when we humble our selves, being
made his reconciled Friends and
Children.

Thus farre of the private Fast.

y 1 Sam. 7
z 2 Chr.
20.
a Neh. 1.
b Dan. 9.
c Esd. 8. 23
d Hest 9
e 1 Sam. 7
6.
f Jon. 3.
g 2 Chr.
12, 5. 7 &c
h 1 King
21.
i 1 Chro
32, 16.
k 2 Chro
33. 18. 19

2. Of the Publike Fast.

1 Ioh 3. 7.

1 Chr 20.

3.

2 Zra 8. 21.

b 1 Sam. 7.

5, 6.

Joel 2. 15.

1 Chr 20.

Jonah 5.

Hest 4.

c Exod. 19.

Esdras 8.

Acts 1. 13,

14.

d Joel 1.

14.

Nehc 8.

A Publike Fast is, when by the ^aauthoritie of the *Magistrate* either the *whole Church* within his dominion, or some *speciall Congregation* (whom it concerneth) do assemble themselves together, to performe the forementioned duties of *Humiliation*: either for the removing of some publike ^bcalamity threatened, or already inflicted upon them, as the sword, invasion, famine, pestilence, or other fearefull sickness; or else for the obtaining of some *publike blessing*, for the good of the ^c*Church*, as to crave the assistance of his holy Spirit, in the election and ordination of fit and able Pastors, &c. or, for the tryall of truth, and execution of Justice, in matters of difficultie and great importance, &c.

When any evill is to be removed, the ^dPastors are to lay open unto the people, by the evidence of Gods Word, the sinnes which were the *speciall causes* of that calamitie: call

call upon them to repent, and publish unto them the mercies of God in Christ upon their Repentance. The people must heare the voyce of Gods messengers with hearty sorrow for their sinnes; earnestly beg pardon in Christ, and promise unfained amendment of their life. When any blessing is to be obtain'd, the Pastors must lay open to the people the necessity of that blessing, and the goodness of God, who giveth such grace for the good of men. The people must devoutly pray unto God for bestowing of that Grace, and that he would blesse his owne means to his owne glory, and the good of his Church. And when the holy Exercise is done, let every Christian have a speciall care, according to his ability, to remember the poore. And whosoever (when just occasion is offered,) useth not this holy exercise of Fasting, hee may justly suspect, that his heart never yet felt the power of true Christianitie.

So much of fasting. Now followeth the exercise of holy Feasting.

c Isa. 58. 7.

10.

2 Cor. 9. 7.

Gal 2. 10.

*Of the Practice of Piety in
Holy Fasting.*

Exo. 12. 15.

Hest 9. 19.

21.

HO L Y Fasting is a solemn Thanksgiving, (appointed by authoritie) to be rendred unto God on some speciall day, for some extraordinary blessings or deliverance received. Such among the Jews was the *Feast of the Pascheover*, to remember to praise God for their deliverance out of *Egypt*s bondage: or the *Feast of Purim*, to give thanks for their deliverance from *Hamans Conspiracy*. Such amongst us are the fift of *August* to praise God for delivering our *Gracious King*, from the bloody *Conspiracy of the Traiterous Gorie*. And the fift of *November*, to prayse God for the deliverance of the *King and the whole State*, from the *Popish Gun-powder Treason*. Such Feasts are to be celebrated by a publicke rehearfall of those speciall benefits by spirituall Psalmes, and dances, by mutuall feasting and sending presents

represents every man to his neighbour,
and by giving gifts to the poore.

But forasmuch as the benefit of our
Redemption was the greatest that
Man needed from God; or that God
ever bestowed upon Man: and that
the Lords Supper is left by our Re-
deemer, as the chiefest memoriall
of our Redemption: every Christian
should account this Holy Supper; his
chiefest and joyfullest Feast in this
World. And seeing that as it mini-
stret to worthy partakers, the great-
est assurance which they have of
their salvation: so it pulleth tempo-
rall judgments on the bodies, and
(without repentance) eternall dam-
nation on the soules of them how
receive it unworthily. Let us see how
a Christian may best fit himselfe to
bee a due partaker of so holy a feast;
and to be a worthy Guest at so sacred
a Supper.

Meditations concerning the due manner of practising Piety, in receiving the holy Supper of the Lord.

THough no man living is of himselfe worthy to be a guest at the holy Banquet; yet it pleaseth God of his grace to accept him for a worthy receiver, who endeavoureth to receive that holy Mysterie, with the competent measure of reverence that he hath prescribed in his word.

He that would receive this holy Sacrament, with due reverence, must conscionably performe three sort of duties. First, *those which are to be done before he receiveth*. Secondly, *those that are to be done in the receiving*. Thirdly, *those that are to be done after that he hath received the Sacrament*. The first, is called *Preparation*, the second *Meditation*, the third *Action or Practise*.

Of Preparation

That a Christian ought necessarily to prepare himselfe before he presume to be a partaker of the holy

Thes. 1.

11.

Col. 1. 12.

Luk. 20.

39

Apoc. 3. 4.

holy Communion, may evidently
 appear by five reasons.

First, because it is Gods Com-
 mandement. For if he commanded
 under the paine of death, that none
 uncircumcised should eate the Pas-
 chall Lambe: nor any circumcised
 under foure *dayes preparation*: how
 much greater preparation doth hee
 require of him, that comes to
 receive the Sacrament of his *Body*
 and *Bloud*, which as it *succeedeth*,
 so doth it exceed by many
 degrees the Sacrament of the *Passer-*
over.

Exod 12.

48.

Exo. 22 6.

Secondly, because the *example*
 of *Christ* teacheth us so much: for
 he *washed* his Disciples *Feete* before
 hee admitted them to eate of his
Supper, signifying how thou shoul-
 dest lay aside all *unpurenesse of heart*
 and *uncleanenesse of life*, and bee tur-
 nished with *humility*, and *charity*,
 before thou presumest to taste of his
 holy *Supper*.

1oh 13. 5.

Thirdly, because it is the coun-
 sell of the Holy Ghost: *Let every*
man examine himselfe, and so let him

1 Cor. 11.

28.

ease, &c. And if a man, when he is to eate with an *Earthly Prince*, must consider diligently what is before him, and put a knife to his throat, rather than commit any rudenesse: how much more oughtest thou to prepare thy soule, that thou mayest be have thy selfe with all feare and reverence, when thou art to feast at the holy Table of the *Prince of Princes*?

Fourthly, because it hath bene ever the practice of all *Good Saints*, to use holy preparation, before they would meddle with *Divine Mysteries*. *David* would not goe neere to *Gods Altar*, till he had first washed his hands in innocencie: Much lesse shouldest thou, without due preparation, approach to the *Lords Table*. *Abimelech* would not give, nor *David* and his men would not eate the *Shew-bread* but on condition that their *Vessels* were *Holy*, how much lesse shouldest thou presume to eate the *Lords Bread*, or rather the bread which is the *Lord*, unless

Pro. 23.1,
1.

Psa. 26.6.

1 Sam. 21.4

the Vessell of thy heart bee first
cleansed by repentance? and if the
Lord required *Ioshuah* (as hee had
done *Moses* before) to put off his
shoes, in reverence of his Ho-
linesse, who was present in that
place, where hee appeared with
a sword in his hand, for the destru-
ction of his enemies; how much
rather shouldest thou put off all
the affections of thine earthly con-
versation, when thou comdest
neere that place where *Christ* ap-
peareth to the eye of thy faith,
with wounds in his hands and side,
for the redemption of his friends?
And for this cause it is said; *That*
the Lambes Wife hath made her-
selfe ready for his marriage. Prepare
therefore thy selfe, if thou wilt in
this life be betrothed unto *Christ* by
Sacramentall graces: or in Heaven
married unto him by eternall glory.

Fifthly, because that God hath
ever smitten with fearefull judg-
ments, those who have presumed
couise his Holy Ordinances with-
out due feare and preparation,
God

Exo! 35.
Josh. 5.15.

Apo. 19.7.

Gen. 3. 24.

1 Sam 6.

1 Sam. 21.

2 Chr. 10.

18, &c.

God set a flaming sword in a Cherubins hand to smite our first Parents being defiled with sinne, if they should attempt to go into *Paradise*, to *eate* the Sacrament of the *Tree of life*. Feare thou therefore to bee smitten with the Sword of Gods vengeance, if thou presumest to goe to the Church with an impenitent heart, to eate to the Sacrament of the *Lord of life*. God smote 50000. of the *Bethshemites* for looking irreverently into his Arke: and kild *Vzziah* with sudden death, for but rash touching of the Arke: and smote *Vzza* with a *Lepry* for meddling with the Priests Office, which pertained not unto him. The feare of such a stroke made *Ezekias* so earnestly to pray unto God, that hee would not smite the people that wanted time to prepare themselves as they should, to *eate* the *Passeover*: and it is said, that the Lord heard *Ezekias*, and healed the people: Intimating, that had it not beene for *Ezekias* Prayer, the Lord had smitten the people for their

their want of due preparation, And the man who came to the *Marriage-feast* without his *Wedding garment*, or examining of himselfe, was examined of another : and thereupon bound hand and foote, and cast into utter darkenesse, Matthew 22. 12. And Saint Paul tels the *Corinthians*, that for want of this preparation in examining and judging themselves, before they did eate the *Lords Supper*, God had sent that fearefull-sicknesse among them, whereof some were then sick, others weake, and many fallen asleepe, that is, taken away by temporall death. Insomuch that the *Apostle* saith, that every unworthy receiver eates his own judgment, temporall if he repents, eternall if he repents not : and that in so haionous a measure ; as if he were guilty of the very *Body and Bloud of the Lord*, whereof this Sacrament is a holy signe and seale. And Princes punish the indignity offered to their great Seale, in as deepe a measure, as that which is done to their owne Persons, whom it representeth.

And

1 Cor. 11.
19.1 Cor. 11.
19.1 Cor. 11.
29.

Vers 27.

Matt. 27.
25.

Num. 9 13.
Heb. 2. 9.
Mat. 16
1 Cor. 11.

Joh. 13 .1.

Heb 10.
28, 29

And how hainous the guiltinesse of *Christ Bloud* is, may appeare by the misery of the *Iewes* ever since they wished his *Bloud* to be on them and their *Children*. But then thou wilt say; It were *safes* to obtaine from comming at all to the Holy Communion: Not so, for God hath threatned to punish the full neglect of his Sacraments, with *Eternall damnation* both of body and soule. And it is the *Commandement of Christ*; *Take, eat, doethis in remembrance of mee*: and hee will have his *Commandement* under the penaltie of his curie obeyed. And seeing that this Sacrament was the *greatest* token of *Christs love*, which hee left at his end to his friends whom hee loved to the end, therefore the neglect and contempt of this Sacrament must argue the *contempts* and *neglect* of his love and *bloud shedding*: then which no sin in Gods account can seeme more *hainous*. Nothing hinders why thou mayest not come freely to the *Lords Table*; but because

Wilt thou haddest rather want the love of God, then leave thy filthy sinnes. Oh come, but come a guest prepared for the Lords Table, seeing they are blessed, who are called to the *Lambs Supper*. O come, but come prepared; because the efficacy of this Sacrament is received according to the proportion of the faith of the Receiver.

This preparation consists in the serious consideration of three things: First, of the *worthinesse of the Sacrament*, which is tearmed to *discerne the Lords Body*. Secondly, of thine *unworthinesse*, which is to judge thy selfe. Thirdly, of the *meanes*, wherby thou mayest become a worthy Receiver, called *Communion of the Lords Body*.

I. Of the *worthinesse of the Sacrament*.

THE *worthinesse* of this Sacrament is considered three wayes: First, by the *Majesty of the Author* ordaining. Secondly, by the

Apo. 19 9.

effi aria
Euchar. & e
non equal
ter se habet
quoad omne
fideles
sed pro ra
tione fidei
communi
cantium.
Origen.

the preciousness of the Parts where of it consisteth. Thirdly, by the excellency of the Ends for which it was ordained.

1. Of the Author of the Sacrament.

The Author was not any Saint or Angel, but our Lord Iesus, the eternall Sonne of God. For it pertaineth to Christ onely, under the New Testament, to institute a Sacrament, because he onely can promise and performe the grace that signifieth. And wee are charged to heare no voyce but his in his Church. How sacred should we esteeme the Ordinance that proceedeth from Divine an Author.

2. Of the parts of the Sacrament.

The parts of this blessed Sacrament are three. First, the earthly signes signifying. Secondly, the Divine Word sanctifying. Thirdly, the heavenly graces signified.

First, the earthly signes are *Bread and Wine*, in number two, but one in use.

Secondly,

Mat. 17. 5.

1 Cor. 11.
23, &c.
Prov 9. 5.

Secondly, the *Divine Word*, is the *Word of Christs Institution*; pronounced with *prayers and blessings*, by a *lawfull Minister*. The *Bread and Wine* without the *Word* is nothing, but as they were before; but when the *Word* commeth to those *Elements*, then they are made a *Sacrament*; and God is present with his owne ordinance, and ready to performe whosoever he hath promise. The *Divine Words* of blessing doe not change or annihilate the substance of the *Bread and Wine*: (for if their substance did not remaine, it could bee no sacrament;) but it changeth them to a new use, and in name. For, that which was before but common *Bread and Wine* to nourish mens *Bodies*; is after the *blessing* dedicated to an holy use, for the feeding of the *Soules* of Christians. And where before they were called

b Heb 5.

4.

Numb.

16.40.

1 Cor

10.16.

Euchari-

stie Sa-

cramentum

non de ali-

um ma-

nu q iam

presiden-

tium su-

mmus.

Tertul. de

Coron c 3.

c Qui est a

terra pa-

nis perci-

piens vo-

calitatem

Domini,

non jam

communi:

panis est,

sed Eu-

charista,

ex du-

bus rebas

et panis terrena & caelesti, Iren. l. b. 4. c. 34. Per Sacra-
mentum corporis & sanguinis Domini divina effugimur con-
fessionis natura, & tamen esse non desinit substantia vel natura
panis & vini, Gelatius contra Eutic.

but

Christus vi-
sibilis a sym-
bola, Corpo-
ris & San-
guinis ap-
pellatione
honoravit,
non natu-
ram in
sed gra-
tiam
nature ad-
iungens,
Theodo-
ret. Dia-
log. 1.

but *Bread* and *Wine*; they are now called by the name of those *things* which they signifie, *The Bread* and *Bloud of Christ*; the better to draw our *minds* from those *outward Elements* to the *Heavenly Graces*, which by the *sight* of our *bodies* they present to the *spirituall eyes* of our *Faith*. Neither did Christ direct these words, *This is my Bread*, *This is my Bloud*, to the *Bread* and *Wine*: but to his *Disciples*, as appears by the words going before, *Take yee, eate yee*. Neither it is the *Bread* his *Body*, but in the same sense that the *Cup* is the *New Testament*, viz. by a *Sacramentall Metonymie*. And *Marke* notes plainly that the words, *This is my Bloud*, &c. was not pronounced by our *Saviour*, till after that all his *Disciples* had drunken of the *Cup*, *Marke* 14. 23. 24. And afterwards in respect of the naturall substance thereof, hee calls that the *fruite of the Vine*, which in respect of the spirituall signification thereof, hee had before termed his *Bloud*, verse 25.

after

After the manner of terming all Sacraments. And Christ bids us not to make him, but to do this in remembrance of him; and hee bids us not simply his body, but his body which was then broken, and his blood shed; which St Paul expounds to be but the Communion of Christs Body, and the Communion of his Blood, that is, an effectua^l pledge that we are partakers of Christ and of all the merits of his Body and Blood. And by the frequent use of this Communion, Paul will have us to make a shew of the Lords death till he come from heaven, & till we, as Eagles shall be caught up into the ayre, to meet him who is the blessed Carcasse, and life of our soules.

Thirdly, the spirituall graces are likewise two; the Body of Christ, as it was with the feeling of Gods anger due to us, Crucified: and his blood as it was (in the like sort) shed for the remission of their finnes. They are also in number two, but in use one, viz whole Christ; with all his benefits offered to all, and given indeed

c 1 Cor.
10.16.

d 1 Cor. 11.
26.

e Acts 3. 21.
A. 1. 11.
f Heb. 8. 11.
g Mat. 24.
27. 28.

Panem,
Quoniam
non panem
dominū,
143.

in deed to the faithfull. These
the three *integrall* parts of this ble
sed Sacrament, the *Signe*, the *Word*
and the *Grace*. The *Signe* with
this *Word*, or this *Word* with
the *Signe* can doe nothing: but
both conjoynd are unprofitable
without the *Grace* signified; but
all three concurring, make an effe
ctuell Sacrament to a worthy Re
ceiver. Some receive the *outward*
Signe without the *spirituall* *Grace*
as *Judas*, who (as *Austin* saith) re
ceived * the bread of the Lord, but
not the bread which was the Lord.
Some receive the *spirituall* *Grace*
without the *outward* *signe*, as the
Saint-Thiefe on the *Crosse*, and in
numerable of the faithfull, who
dying desire it, but cannot receive
through some externall impedi
ments: but the worthy receivers
to their comfort receive both, in the
Lords Supper.

Christ chose *Bread* and *Wine*
(rather than any other Elements)
to bee the *outward* *signes* in the
blessed Sacrament: first, because
they

are easiest for all sorts to attend unto; secondly, to teach us, that as mans temporall life is chiefly nourished by * bread, and cherished by wine; so are our soules by his blood sustained and quickened unto eternall life. Christ appointed Wine with the Bread to be the outward Signes in this Sacrament, to teach us; first, that as the perfect nourishment of mans body consists both of meate and drinke: so Christ is unto our soules not in part, but in perfection both salvation and nourishment: secondly, that seeing the Sacramentall Wine is joined with the Bread, we should remember how all his precious blood was spilt out of his blessed body for the remission of our sinnes. The outward Signes the Pastor gives in the Church, and thou dost eate with the mouth of thy body: the spirituall grace Christ teacheth from heaven, and thou must eate it with the mouth of thy Faith.

3. Of the Ends for which this holy Sacrament was ordained.

* David
eats bread
the strength
of mans
heart,
Ps. 104. 15.
I say th:
stay of
Bread. ca.
31.
Ezechiel,
the staffe
of Bread,
cap. 4. 16.
Homel.
μυσταγωγία
α'ρσπον.

The

The Excellent or admirable *Ends* or *fruits*, for which this blessed Sacrament was ordained, are *seuen*.

Of the first End of the Lords Supper.

a Matth
16. 16.
1 Cor. 11.
26.

b 1 Cor.
11. 26.

c Cal. 3. 1.
Heb. 9.
26 & 10
12. & 1 3.
*Quo' idcirco
nobis Christi
us crucifi-
gitur, Aug.
in Plal. 95*

1. To keepe Christians in a continuall ^a remembrance of that *propitiatory sacrifice* which Christ *died* for all, offered by his death upon the *Crosse*, to reconcile us unto God. Doe this (saith Christ) in remembrance of mee, And (saith the Apostle) ^b As oft as ye shall eat this bread and drinke this cup, yee doe shew the Lords death till hee come. And he saith, that (by this Sacrament, and the Preaching of the Word) ^c *Jesus Christ* was so evidently set forth before the eyes of the Galatians, as if he had beene Crucified among them for the whole action represented *Christis death*; the breaking of the bread blessed, the crucifying of the blessed body; and the pouring forth of the sanctified wine, the shedding of his Holy Blood. Christ was once in himselfe really offered: but as oft as the Sacrament is celebrated

It is hee *spiritually* offered by the
Churchfull.

Hence the Lords Supper is called
a *propitiatory Sacrifice*, not proper-
ly or really, but * *figuratively*, be-
cause it is a *memorall* of that pro-
piatory Sacrifice, which Christ of-
fered upon the Crosse. And to di-
tinguish it from that *reall Sacrifice*,
the Fathers call it the * *unbloudy Sa-*
cifice. It is also called the *Eucharist*,
because that the Church in this acti-
on, offereth unto God the *Sacri-*
fice of prayse and thanksgiving for
her Redemption; effected by the
one and *onely expiatory Sacrifice* of
CHRIST upon the Crosse. If the
sight of *Moabs King*, sacrificing
on his walls his owne Sonne, to
moove his Gods to rescue him,
1 *King*. 3. 27. mooved the assailing
Kings to such pittie, that they ceast
their assault, and raised their siege:
how should the spirituall sight of
God the Father, sacrificing on the

* *μυστικόν*.
us.
a *Instru-*
tum sacri-
ficii. If it
be unblou-
dy, because
it is void
of blood,
then it is
not Christ's
naturall
body: If
because it
is offered
without
shedding
of blood,
then it is
not avail-
able for
the remis-
sion of sins
Heb 9 21.
Christo cum
paucis &

in Christo Sancto sacrificium panis & vini in fide & charitate
in Ecclesia Catholica offerre non cessat. Aug. de fide ad
Rom. diac. cap. 19.

Crosse

*Cum fran-
gitur ho-
stia, dum
sanguis de
calice in o-
re fidelium
surgitur,
quid aliud
quàm Do-
mini cor-
poris in-
cruce im-
molatio e-
st? san-
guis noster
ater effu-
sus designa-
tur? Can-
tist. 2. de
cons. c.
cum fran-
gitur 37.*

*1 Cor. 4.
11.
Mat 26
18.
1 Cor.
1. 25.
Jud 2. 13.
13.*

Crosse his onely begotten Sonne, to save thy soule, moove thee to love God thy Redeemer, and to leave that which could not in justice be expiated by any meaner rancome?

Of the second end of the Lords Supper.

2. To confirme our Faith: For God by this Sacrament doth signify and seale unto us from Heaven, that according to the promise of the new covenant which hee hath made in Christ, hee will truly receive into his grace and mercy all penitent beleivers, who duly receive this holy Sacrament; and that for the merits of the death and passion of Christ, hee will as verily forgive them all their sinnes, as they are made partakers of this Sacrament. In this respect the Holy Sacrament is called, The seale of the new Covenant and remission of sinnes. In our greatest doubts wee may therefore, receiving this Sacrament, undoubtedly say with Sampsons Mother: If the Lord would kill us, hee would not have received a burnt offering and a meate offering.

blind, neither would he have
known all these things, nor would at
the time have told us such things as

Of the third End of the

Lords Supper.

3. To be a pledge, and Symbol of
the most neere, and effectual Com-
munion which Christians have with
Christ. The Cup of blessing, which
we bleesse, is it not the Communion of
the Blood of Christ? The Bread
which we breake, is it not the Com-
munion of the Body of Christ? that
is a most effectual signe & pledge
of our Communion with Christ?
This Union is called *abiding in us*,
coming to the Lord, *dwelling in*
us, and set forth in the
Scriptures by divers Similies.
First, of the Vine and branches. Se-
condly, of the *head*, and *body*.
Thirdly, of the *foundation*, and *build-
ing*. Fourthly, of one *loafe* con-
sisted of many *graines*. Fifthly, of
the *matrimoniall union* twixt man
and wife, and such like. And it is
a *household* betwixt Christ and Chri-

1 Cor. 10.

16.

1 Joh. 14.

16. 23.

1 Cor. 6.

17.

κόλλοις.

1 Eph. 3.

17.

κείμενοι.

1 Joh. 1. 3.

1 Eph. 6.

συνωτισ.

1 Eph. 2.

31.

Col. 2. 18.

Rom. 12.

2. 5.

1 Eph. 3.

10. 20.

1 Cor. 10.

17.

1 Eph. 5.

31. 32.

1 Apo. 21.

3.

stians. The first is *naturall*, betwixt our *humane nature*, and *Christs diuine nature*, in the person of the Word: The second is *mysticall*, betwixt our persons *absent* from the Lord, and the person of *Christ God*, and *Man* into one *mysticall body*: The third is *celestiall*, betwixt our persons *present* with the Lord, and the person of *Christ* in a *body glorified*; these three conjunctions depend each upon other. For, had not our nature beene first *Hypostatically* united to the nature of God in the *second* person; we could never have beene Vnited to Christ in a *Mysticall Body*. And if wee be not in *this life* (though absent) united to Christ by a *Mysticall Vnion*, wee shall neuer haue Communion of *glory* with him in his *heavenly presence*. The *Mysticall Vnion* (chiefely heere meant) is wrought betwixt Christ, and us by the *Spirit* of Christ, apprehending us: and by our *Faith* (stirred up by the same *spirit*) apprehending Christ againe. Both which

which *S. Paul* doth most lively Phi. 3. 12.
 expresse; *I follow after, if that I may*
apprehend that for which also I am ap-
prehended of Christ Iesus. How can
 we fall awry that holdeth, and is so
 firmly holden? This Union hee
 shall best understand in his minde,
 who doth most feele it in his heart.
 But of all other times, this union is
 best felt, and most confirmed, when
 wee duly receive the *Lords Supper*.
 For then we shall sensibly feale
 our hearts knit unto Christ, and the
 desires of our soules drawne by faith,
 and the *Holy Ghost*, as by the cords
 of love, neerer, and neerer to his ho-
 minesse.

From this communion with Christ
 there followes to the faithfull ma-
 ny unspeakable benefits.

As first, Christ tooke by imputa-
 tion all their sinnes, and guiltinesse
 upon him to satisfie Gods Justice
 for them; and he freely gives, by im-
 putation, unto us all his righteous-
 nesse in this life, and all his right
 unto eternall life when this is en-
 ded: and counteth all the good or ill

2 Cor. 15

2.
Rom. 4.

25.

1 Pet. 2.

15.

Phil. 3. 9.

that is done unto us, is done unto his owne person.

Mac. 25.

30.

Acts 9. 4.

Mat. 25.

45.

Zac. 2. 8.

Eph. 4. 5.

Rom. 8.

29.

Secondly, there floweth from Christs nature into our nature, united to him, the lively spirit, and breath of grace, which reneweth us to a spirituall life; and so sanctifieth our minds, wils, and affections, that we daily grow more and more conformable to the Image of Christ,

2 Cor. 3.

18.

Ioh. 15. 5.

Ioh. 1. 16.

Thirdly, hee bestoweth upon them all saving graces, necessary to attaine eternall life, as the sense of Gods love, the assurance of our election, with regeneration, justification, and grace to doe good workes; till wee come to live with him in his heavenly Kingdome. This should teach all true Christians to keepe themselves as the undefiled members of Christs holy Body, and to beware of all uncleannesse, and filthynesse: knowing, that they live in Christ, or rather, that Christ liveth in them. From this Union with Christ (sealed unto us by the Lords Supper) Saint Paul draweth arguments, to withdraw the Corinthi-

2 Cor. 8.

3. 4. 6. 7.

19.

ans from the pollution both of *Idol-
lary*, 1 Cor. 10, 16, and *Adultery*
1 Cor. 16. 15, 16.

Lastly, from the former Com-
munion, twixt *Christ* and *Ch. isti-
ans*, there flowes another Com-
munion twixt *Christians* among
themselves, Which is also lively re-
presented by the Sacrament of the
Lords Supper: in that the whole
Church being *many*, doe all com-
municate of *one* bread, in that holy
action, *We being many are one bread
and one body*, for we are all partakers
of that one bread; that as the bread
which wee eate in the Sacrament,
is but *one* though it bee confected
of *many* graines: so *all* the faith-
full, though they be *many*, yet are
they but *one* mysticall body under *one
bread*, which is *Christ*. Our Saviour
prayed *five times* in that prayer
which hee made after his last Sup-
per, that his Disciples might bee
one, to teach us at *once*, how much
this *Unity* pleaseth him. This *Union*
betwixt the faithfull, is so ample,
that no distance of place can part it;

1 Cor. 10.
17.

1 Joh. 17.
11. 21.
22, 24.
26.

1 Cor. 4.
13.

Eph 4. 5.

Rom. 5.

Tit. 3. 5.

Eph 4. 5.

1 Cor.

o. 17.

1 Cor. 11.

13.

Col. 1.

8 and 22.

Act 4.

so *strong*, that death cannot dissolve it; so *durable*, that time cannot weare it out; so *effectuall*, that it breeds a fervent love betwixt those who never saw one anothers face. And this *conjunction* of *soules* is termed the *Communion* of *Saints*, which Christ effecteth by sixe speciall meanes. First, by governing them all by *one*, and the same *body* *Spirit*. Secondly, by enduing them all with *one*, and the same *Faith*. Thirdly, by shedding abroad his *owne* ^a *love* into all their hearts. Fourthly, by ^b *regenerating* them all by *one*, and the same *Baptisme*. Fifthly, by ^c *nourishing* them all with *one*, and the same *spirituall foode*. Sixthly, by being *one* ^d *quickning Head*, of that *one* *body* of his Church, which hee reconciled to God *in the body of his flesh*. Hence it was, that the multitude of believers in the *Primitive Church* were of *one heart*, and *one soule*, in *truth*, *affection*, and *compassion*. And this should teach Christians to *love* one another; seeing they are all *mem-*
bers

of the same holy, and Mysti-
all Body, whereof *Christ* is Head.
And therefore they should have all
Christian Sympathy, and fellow-
ship, to rejoyce one in anothers
joy, to condole one in anothers
grief, to beare with one anothers
infirmity, and mutually to relieve
one anothers wants.

*Of the fourth End of the Lords
Supper.*

4. To feed the soules of the faith-
full, in the assured hope of life ever-
lasting. For this Sacrament is a
signe, and a pledge unto as many as
shall receive the same according to
Christ's Institution: that hee will
according to his promise, by the
virtue of his crucified body, and
blood, as verily feed our soules to
life eternall: as our bodies are by
Bread and Wine, nourished to this
temporall life. And to this end
Christ in the action of the Sacra-
ment, * really giveth his very Body
and Blood to every faithfull Recei-
ver. Therefore the Sacrament is
called the *Communion of the Body*

* Audio
quid ver-
ba sonent,
neq; enim
mortis tan-
tum ac re-
surrectionis
sue benefici-
um nobis
offert Chri-
stus, sed
corpus ipsu-
min quo pas-
sus est ac re-
surrexit
Concludo,
realiter, hoc
est vere, no-
bis in cena
dari Christi
corpus, ut si
animis no-
stris inci-
bum salu-
tarem.
Calvin.
Com in
1 Cor. 11.
25.
1 Cor. 10.
16.

a Quod
 se nobis
 communi-
 ca, id sit
 ut. n. i.
 spiritus
 sancti vir-
 ute, que
 re; loco-
 rum di-
 stantia se-
 junctas, ac
 procul dis-
 sitas non
 modo ag-
 g. erare,
 sed coadu-
 nare in u-
 num po-
 -ss. Cal-
 vin in
 1 Cor. 12.
 25.

b Heo (sci.
 corpus &
 sanguis
 Domini)
 accepta at-
 que hau-
 sta, id est

ficiunt. ut & nos in Christo & Christus in nobis sit. Hii. 10.
 8 de Trin. Jam corpus Christi meo corpori sociatum est, &
 sanguis ejus meas ornatus. genus B. Agnet. dist. 1. etiam Amb.

and blood of the Lord. And com-
 munication is not of things absent
 but present: neither were it the
 Lords Supper, if the Lords Body
 and Blood were not there. Christ
 is verily present in the Sacrament
 by a double Union: whereof the
 first is spirituall, twixt Christ, and
 the worthy Receiver: the second
 Sacramentall, twixt the Body, and
 Blood of Christ, and the outward
 signes in the Sacrament. The for-
 mer is wrought by meanes that the
 same holy Spirit, dwelling in Christ
 and in the Faithfull; incorporateth
 the faithfull, as Members unto
 Christ their Head, and so makes
 them one with Christ: and parta-
 kers of all the Graces, Holinesse
 and eternall Glory, which is in him.
 as sure, and as verily as they hear
 the words of the promise, and are
 partakers of the outward signes of
 the holy Sacrament. Hence it is
 that the Will of Christ is a true

Christians

Christians will: and the Christians
live in Christ, who liveth in him. Ga-
latians 2. verse 20. If you looke
 to the things that are united, this
 Union is *essentiall*: if to the *truth*
 of this Union, it is *reall*: if to the
 manner how it is wrought, it is
spirituall. It is not our Faith, that
 makes the Body, and Bloud of
 Christ to be present: but the *Spirit*
 of Christ dwelling in him and us.
 Our Faith doth but *receive*, and ap-
 ply unto our soules those heavenly
 graces which are offered in the Sa-
 crament.

The other, being the *Sacramen-*
tall Union, is not a *Physicall* or *Lo-*
call, but a *spirituall* conjunction
 of the earthly signes, which are
 Bread, and Wine, with the heaven-
 ly Graces which are the *Body*, and
Bloud of Christ in the act of recei-
 ving: as if by a *mutuall relation*,
 they were but *one*, and the *same*
thing. Hence it is, that in the same
 instant of time, that the worthy
 Receiver eateth with his mouth
 the *Bread*, and *Wine* of the Lord,

* Corpus
 non adest
 cum pane,
 a quo
 id est
 simul loco,
 sed quia
 simul tem-
 pore.

a Quum
cueris cale-
stis sit a-
ctio, mini-
me asser-
dam est
Christum
in celo
manentem
a nobis re-
cipi. Cal.
in I Cor.
II. 25.
b Fidem
mitte in
caelum &
cum inter-
ris tanqua
presentem
admissi
Aug. Epi.
II. 25.
Fidem
cum dico-
non intel-
ligo quam
libet. opi-
nionem, sed
fiduciam
qua quum

audis panem tessera esse corporis Christi, non dubitas implorare a Domino, quod verba sonant; corpus quod nequaquam carnis, spirituale esse tibi al mentum, vimque ex Christi carne vivificam in nos per spiritum diffundis Calvin. Ibid.

hee eateth also with the mouth of his Faith, the very *Body* and *Blood* of *Christ*. Not that ^a *Christ* is brought downe from Heaven to the Sacrament, but that the holy *Spirit* by the Sacrament, lifts up his minde unto *Christ*; not by any locall mutation, but by a devout affection: so that in the holy ^b contemplation of Faith, he is at that present with *Christ*, and *Christ* with him. And thus beleeving and meditating how *Christ* his *Body* was crucified, and his precious *Blood* shed for remission of his sinnes, and the reconciliation of his Soule unto God; his Soule is hereby more effectually fed in the assurance of eternall Life; then Bread and Wine can nourish his *Body* to this temporall life. There must be therefore of necessity in the Sacrament, both the outward signes to be visibly scene with the Eyes of

the Body, and the Body and Bloud of Christ, to bee spiritually discerned with the Eye of Faith, But the same, how the Holy Ghost makes the Body of Christ being absent from us in place; to bee present with us by our union, Saint Paul termes a great *Mysterie*; such as our understanding cannot worthily comprehend. The Sacramentall Bread, and Wine therefore are not bare signifying Signes, but such as wherewith Christ doth indeed exhibit, and give to every worthy Receiver, not onely his Divine nature and efficacy; but also his very Body, and Bloud, as verily as he gave to his Disciples the Holy Ghost, by the signe of his sacred Breath; or health to the diseased, by the Word of his mouth, or touch of his hand or garment. And the apprehension by faith is more forcible then the exquisitest comprehension of Sense or Reason. To conclude this point: this holy Sacrament is that Blessed Bread, which beeing eaten, opened the eyes of the

Ep. 5. 32.

Ego tu non
nos demum
participa-
ri Christi
bonis ag-
nosco post-
quam
Christum
ipsum ob-
tinemus.
Obtinetur
non tantum
quum pro-
nobis fa-
ctum fuisse
victi-
mam credi-
mus: sed
dum in
nobis ha-
bitat, dum
ejus sumus
membra,
ex carne
ejus dum
in unam
denique et
substanti-
am (et ita
loquor) cum
ipso con-
jescimus.
Cal. lbi.

2. Ema-

a Luk. 24.

30, 31.

b 1 Cor.

12, 13.

c 1 Sam.

14, 27.

d Iudg. 7.

13.

e 1 King.

18, 6, 7.

f Psa. 87.

24, 25.

Numb. 16.

35.

g Iohn 6.

32, 39.

50.

h Iohn 6.

51, 58.

i Ioh. 6.

34.

a *Emavites* that they *knew* Christ. This is that *Lordly Cup* by which *b* we are all made to drinke into the Spirit. This is that *Rock*, flowing with *a* *hony*, that reviveth the fainting spirits of every true *Jonathan* that tastes it with the mouth of *Faith*. This is that *d* *Barley Loaf*, which tumbling from above, strikes downe the Tents of the *Midianites* of infernall darkenesse. *Elias* Angelicall *e* *Cake*, and water preserved him forty dayes in *Horeb*: and *f* *Manna* (*Angels food*) fed the *Israelites* forty yeares in the *Wildenesse*: but this is that *g* true *Bread of life*, and heavenly *Manna*, which if we shall *duely* eate, will nourish our Soules for ever unto life *eternall*. How should then our Soules make unto *Christ* that request from a *spirituall* desire, which the *Capernautes* did from a *Carnall* motion? Lord, evermore give us this *Bread*.

The fifth End of the Lords Supper.

5. To be an assured pledge unto

of our Resurrection. The Resurrection of a Christian is two fold. First, the ^a spirituall Resurrection ^a Ioh. 5. 25. of our Soules, in this life, from the death of sinne, called the first resurrection: because that by the Trumpet voyce of Christ, in the preaching of the Gospel we are raised from the death of sinne, to the life of grace: ^b Blessed and holy is hee (saith Saint John) who hath part in the first resurrection: for on such, the second death hath no power. The ^{*} Lords Supper is both a meane and a pledge unto us, of this spirituall, and first Resurrection. ^{*} He that eateth mee, even hee shall live by mee. And then are wee fit guests to sit at the Table with Christ: when like Lazarus, wee are raised from the death of sinne, to newnesse of life.

The truth of this first Resurrection will appeare by the motion wherewith they are internally moved: for if, when thou art moved to the duties of Religion, and practice of Piety; thy heart answereth

^b Apoc. 20. 6.

^{*} Hinc apud priscos Sacramentum baptismi appellatur Sacerdos, Sacramentum vero Dominici corporis, Vita. Aug. lib. 1 de peccatorum meritis, cap. 14. c Ioh. 6. 57. d Ioh. 17.

I Sam. 3.

Psa. 108.

I.

Act 9.9.

Apo. 3.1.

Joh. 6.54

swereth, with Samuel: *Here I am, speake Lord for thy servant heareth.* And with David, *O God, my heart is ready.* And with Paul, *Lord, what wilt thou have me to doe?* Then surely thou art raised from the death of sinne, and hast thy part in the first resurrection; but if thou remainest ignorant of the true grounds of Religion, and findest in thy selfe a kind of secret loathing of the exercises thereof, and must be drawne, as it were, against thy will, to doe the workes of Piety, &c. then surely thou hast but a name that thou livest, but thou art dead, as Christ told the Angel of the Church of Sardis, and thy soule is but as salt to keepe thy body from stinking.

Secondly, the corporall resurrection of our bodies at the last day, which is called the *second resurrection*, which freeth us from the first death. *He that eateth my flesh, and drinketh my bloud, hath eternall life, and I will raise him up at the last day.* For this Sacrament ^asignifieth, and sealeth

calcth unto us, that *Christ dyed* and
rose againe for us, and that his ^b flesh
 quickeneth and nourisheth us unto e-
 ternall life, and that therefore our
 bodies shall surely be raised to e-
 ternall life at the last day. For see-
 ing our head is risen, all the members
 of the body shall likewise surely
 rise againe. For how can those bo-
 dies which (being the weapons of
 righteousness, *Rom. 16. 13*, Temples
 of the Holy Ghost, *1 Cor. 6. 19*. and
 Members of Christ) have beene
 fed and nourished with the Body
 and Blood of the Lord of life; but
 be raised up againe at the last day?
 And this is the cause that the
 bodies of the Saints, being dead,
 are so reverently buried and laid
 to sleepe in the LORD. And

b Hinc pa-
 ni: & vi-
 num a ve-
 te. libus no-
 minantur
 symbolare
 surrectio-
 nis Con.
 Nicen.
 Ioh. 6. 51.
 Caro Chri-
 sti non in
 sese, sed in
 verbo ipsi-
 hypostati-
 ce unito
 vivifica
 est: Cyr.
 in Ioh. 10.
 13. Et
 quia est
 propria ca-
 ro verbi
 cuncta vi-
 vificantis.

Synod. Eph. directa fide ad Reginas Vivificat 1. ratione
 meriti obedientie, quia Christi caro pro credentibus oblata fu-
 it in sacrificium. 2. ratione copulationis nost. & cum Christo,
 quia non possumus ad Deum v. te fontem per tingere, nisi carne
 illa Christi mediante, & quatenus carni illi quasi membra su-
 mus in isti Caro non prodest Ioh. 6. 63. i. Carnalis opinio non
 conveniens enim mysterio manducationis carnis Christi. * Quo-
 modo negant carnem capacem esse resurrectionis que sanguine
 & corpore Christi nutritur? Iren. lib. 4. cap. 34.

their

* *Isai. 26.*
19, 20.

* *Christi*
resurrectio
in qua no-
stra inni-
titur, com-
muni re-
surrectio-
nis Fide-
jussor est.
Theod.
a Mortu-
um esse
Christum
etiam pa-
gani cre-
dunt: re-
surrexisse
verò pro-
pria Fides
est Christi-
anorum.

Aug. lib. 19.

contra. Faust. cap. 19. Tota fiducia Christianorum in
resurrectio mortuorum. Tert. lib. 5. de resurrect. Cap.
** xuei & a'vign, a'vign op d'as.*

their *buriall* places are termed the
* *beds*, and *dormitories* of the *Saints*.
The *Reprobates* shall arise at the
last day; but by the *Almighty* pow-
er of *Christ*, as he is *Judge*, bring-
ing them as malefactors out of
the *Goale*, to receive their sen-
tence, and deserved execution:
but the *Elect* shall arise by virtue
of *Christs Resurrection*, and of the
Communion which they have
with him, as with their *Head*. And
his resurrection is the * *cause*, and as-
surance of ours. The * *Resurrection*
of *Christ*, is a *Christians* peculiar
faith: the *Resurrection* of the dead,
is the *Child of Gods* chiefest con-
fidence. Therefore *Christians* in
the *Primitive Church*, were wont
to salute one another in the mor-
ning with these Phrases: * *The*
Lord is risen: and the other would
answer; *True, the Lord is risen in-*
deed.

The

The sixth End of the Lords
Supper.

6. To seal unto us the assurance of everlasting life. Oh what more wished or beloved, then life? Or what doe all men naturally more either feare or abhorre then death? Yet is this first death nothing, if it be compared with the second death: neither is this life any thing worth in comparison of the life to come. If therefore thou desirest to be assured of eternall life, prepare thy selfe to bee a worthy receiver of this blessed Sacrament, For our Saviour assureth us. That if any man eate of this bread, hee shall live for ever: and the bread that I will give, is my flesh, which I will give for the life of the world. He therefore who duly eateth of this holy Sacrament; may truly say, not onely *Credo vitam aeternam*, I believe life everlasting: but also, *Edo vitam aeternam*, I eate life everlasting. And indeed this is the true Tree of life, which God hath planted in the middelt of the Paradise of the Church;

*omnium
errubi-
m terri-
bilissim
mors, A
ist.*

Joh. 6 51.

Apo. 2. 7.

Church: And whereof hee hath promised to give every one that overcometh to eat. And this tree of life, by infinite degrees excelleth the tree of life that grew in the Paradise of Eden: for that had his root in the earth, this from Heaven; that gave but life to the body, this to the soule; that did but preserve the life of the living, this restored life to the dead. The leaves of the

Apo. 22. 6

Tree heales the Nations of beleevers and it yeelds every moneth a new manner of fruit, which nourisheth them to life everlasting. Oh, blessed are they who often eat of this Sacrament! at least, once every moneth, taste a new of this renewing fruit, which Christ hath prepared for us at his Table to heale our infirmities, and to confirme our beliefe of life everlasting.

*Milites
sacramento
erant iu-
rati &
obstr. Eli ad
prestandum
soli impetra-
tori fide-
litatem & o-
bedientiam.*

*Of the seventh End of the
Lords Supper.*

7. To binde all Christians as we were by an oath of fidelity, to serve the one onely true God; and to

admit

admit no other propitiatory sacrifice
for sinnes, but that one reall sacrifice
which by his death Christ once offered,
and by which he finished the
sacrifice of the Law, and effected
eternall redemption, and righteousness.
For all beleivers, And so to remaine
for ever a publike marke of
profession, to distinguish Christians
from all Sects, and false Religions.
And seeing that in the Masse there
is a strange Christ adored, not hee
that was borne of the Virgin Mary:
but one that is made of a Waser-
bake; and that the offering up of
this Breeden God is thrust upon the
Church, as a propitiatory sacrifice
for the Quick, and the Dead: all true
Christians upon the danger of will-
full perjurie before the Lord chiefe
Iustice of Heaven, and Earth, are to
desert the Masse, as the idoll of In-
dignation, which is most derogato-
ry to the all-sufficient world sa-
ving merits of Christs Death, and
passion. For by receiving the Sa-
crament of the Lords Supper, we
all sweare that all reall Sacrifices
are

are ended by our Lords death
and that his *Body*, and *Bloud* on
crucified and shed, is the perpetuall
food, and nourishment of our
soules.

2. *How to consider thine owne
unworthinesse.*

A Man shall best perceiue his
owne *unworthinesse*, by exam-
ining his life according to the
ten Commandements of Almighty
God. Search therefore what du-
ties thou hast omitted, and what
vices thou hast committed, contrary
to every one of the *Commande-
ments*: remembering that with-
out *repentance*, and Gods mercie in
Christ, the *curse* of God (contain-
ing all the miseries of this life,
and everlasting torments in hell fire
when this is ended) is due to the
breach of the least of Gods *Com-
mandements*. And having taken a
disc survey both of thy *sinnes*, and
miseries, retire to some secret
place,

Deu. 17

26.

Gal 3. 10.

and there putting thy selfe
in the sight of the *Iudge*, as a *guilty*
defactor standing at the Barre to
receiue his sentence, bowing thy
head to the *earth*, smiting thy
breast with thy *fists*, and bedewing
thy *cheekes* with thy *teares*, confesse
thy *finnes*, and humbly aske him
mercy, and forgiveness, in these, or
like words.

n^r
ing

*An humble confession of finnes, to
be made unto God before the
receiving of the holy
Communion.*

O GOD, and heavenly Father,
when I consider the good-
nesse which thou hast ever shewed
unto mee, and the wickednesse
which I have committed against hea-
ven, and against thee, I am ashamed
of my selfe, and confusion seemes
to cover my face as a veile; for,
which of thy *Commandements* have
I not transgressed? O Lord, I stand
guilty of the breach of all
thy

Luk. 15.

The first
Commandment.

Deu. 6 5.

Mat. 12.

37, 38.

Lev. 19.

14.

Psal. 22.

6.

3. 3. 8. 8.

The second

Commandment.

Deut. 12.

32.

Mat. 19.

9.

Gal. 3 1.

The third

Commandment.

Ph. 2. 10.

Ecc. 4. 17.

1 Kings

19. 10.

Jer. 5. 2.

Here con-

fesse thy

rash and

false

swearing

thy holy Lawes. For the love
my heart hath not so entirely cle
ved unto thy Majestie, as to van
and earthly things : I have n
feared thy Judgments to deter
mee from sinnes, nor trusted to
promises, to keepe me from dou
ing of my temporall, or from
spairing of mine eternall state.
have made the rule of thy divi
worship, to bee what my mind
thought fit, not what thy word p
scribed; finding my heart mo
prone to remember my blessed Sa
viour in a painted Picture of
device; rather then to behold him
crucified in his Word, and Sacrament
after his owne ordinance. Where
should never use thy name (where
at all knees doe bow) but with relig
ous reverence, nor any part of thy
worship, without due preparation
and zeale: I have blasphemously
bused thy holy name to rash and cu
stomary oathes; yea, I have used
oathes by thy sacred name, as false
covers of my filthy sins. And I have
been present at thy service oft-times

more

love more for ceremony then conscience,
ly close to please men more then to
o vain thee my gracious God.

Where I should sanctifie thy
Sabbath day, by being present at the
thy exercises of the Church, and
meditating privately on the word
workes of God, and by visiting
the sick, and relieving of my poore
divine : alas, I have thought those
thy Exercises a burden, because
my hindred my vaine sports : yea, I
ve spent many of thy Sabbaths
my owne prophane pleasures,
without being present at any part
thy divine worship.

Where I should have given all
reverence to my Naturall, Es-
sentiall and Politick Parents,
have not shewed that measure of
love, and affection to my Pa-
rents, which their care, and kindnesse
deserved. I have not had thy
Ministers in such singular love for
their workes sake, as I ought, but I
have taunted at their zeale, and ba-
nished them because they reprov'd me
myself. And I have carried my selfe

con-

The 4.
Commandment
Acts 20.
7.

1 Cor. 16.
2.

Here con-
fesse thy
travelling
on the
Sabbath,
and thy
leaving
the holy
exercise,
to goe to
sporting
or f-ail-
ing.

The 5.
Commandment.

1 Theff.
5. 13.
Gal. 4. 15

Here con-
fesse thy
disobedi-
ence to
thy Pa-
rents, Mi-
nisters,
Magi-
strates,
Masters
or Tutors.

The sixth

Commam-

dment.

Prov. 19.

Eph. 4.

Mat. 5.

Here con-
fesse thy
hastines
and fury,
and if
thou hast
been any
way the
cause of
any mans
death un-
justly or

cruelly.

The seventh

Commam-

dment.

Thes. 4.

Rom. 6.

13.

Here confesse unto God thy secret

pollu-

tions,

fornica-

tions,

or adultery,

if Sathan

hath

prevailed

over thee.

contemptuously against thy Ma-
strates and Ministers, though
knew that it is thine ordinance, I
should be obedient unto them.

Where I should bee * slow
wrath, and * ready to forgive offences
and not suffer the Sunne to
downe upon my wrath, but to
goe for evill, loving my very
enemies for thy sake: I alas, for one
word, have burst out into
rage, and harbouring thoughts
mischiefe in my heart, I have re-
ferred to feed on mine own
rather then to eat of thy body
per.

Where I should keepe my
from all filthy lusts, and my
from all uncleannesse: O Lord
have defiled both, and made
heart a Cage of all impure thoughts
and my mind a very Stye of the
uncleane Spirit. Yea the
which thou (Lord) hast ordaine

The seventh

Commam-

dment.

Thes. 4.

Rom. 6.

13.

Here confesse unto God thy secret

pollu-

tions,

fornica-

tions,

or adultery,

if Sathan

hath

prevailed

over thee.

inconsistency, could not containe
within the bounds of Chastity,
by doting on beauty, whose
ground is but dust, Satan hath be-
trayed my flesh to lust after strange
flesh.

Where I should have lived in
brightnesse, giving every man his
due, being contented with mine
estate, and living conscionably
in my lawfull calling, should bee
ready (according to mine abilitie)
to lend and give unto the poore: O
Lord, I have by oppression, ex-
tortion, bribes, cavillation, and other
unlawfull dealings under pretence of
my Calling and Office, robbed and
deprived from my fellow Chri-
stians: yea I have received and sus-
tained Christ, where I was trusted
many a time, in his poore members,
to stand hungry, cold and naked at
my doore; and hungry cold, and na-
ked to goe away succourless, as hee
came: and when the leanness of
his cheekes pleaded pitty, the hard-
nesse of my heart would shew no
compassion.

Y

Where

The eighth
commande-
ment.

Eph 4. 23.

Luk. 6. 34.

35.

Lev. 25.

25.

Here con-
fesse, if
thou hast
secretly
stolne, or
openly
robbed a-
ny thing,
or hast
detained
from any
fatherlesse
child that
which is
his by
right.

The ninth
Commande-
ment.

Zach. 8. 16

Mat. 10.

16.

1. Cor. 13. 7

Mat. 1.

18. 19.

Psa. 15. 20.

Psa. 15. 3.

Here con-

fesse if

thou hast

belyed or

slandered

thy neigh-

bour, or

not spoken

the truth

to cleare

his inno-

cency,

when

thou wast

called

thereto.

Tit. 1. 12.

The tenth

Commam-

dement.

Heb. 13. 5.

1. Tim. 6. 1

Phil. 4. 1.

12.

Where I should have made conscience to speake the truth in simplicity, without any falsehood, presently iudging aright, and charitably contriving all things in the best part; and should have defended the good name and credit of my neighbour: alas (vile wretch that I am) I have belyed and slandered my fellow brother, and as soone as I heard an ill report I made my tongue the Instrument of the Devil, to tellen that abroad unto others before I knew the truth of it my selfe, I was so far from speaking a good word, in defence of his name, that it tickled my heart in secret to heare one that I envied to be taxed with such a blemish: though I knew that otherwise the graces of God shine in him in a boundant measure. I made jests and officious, and advantage of pernicious lyes: herein shewing my selfe a right Cretian, rather then an upright Christian.

And lastly (O Lord) where I should have rested fully contented

with

with that *portion* which thy Ma-
jesty thought meetest to bestow
upon me in this *Pilgrimage*; and re-
joyced in anothers good as in mine
owne: alas, my life hath beene no-
thing else but a *greedy lusting* after
this neighbours *house*, & that neigh-
bours *land*: yea, secretly wishing
such a man dead, that I might have
his *living* or *office*, coveting rather
those things which thou hast be-
stowed on *another*, then being
thankfull for that which thou hast
given unto my selfe. Thus I, O Lord
who am a *carnall sinner*, and sold
under *sinne*, have transgressed all
thy holy & spirituall Commande-
ments, from the *first* to the *last*,
from the *greatest* unto the *least*, and
here I stand guilty before thy judg-
ment seat, of all the breaches of
all thy lawes, and therefore liable to
thy *curse*, and to all the miseries that
Justice can powre forth upon so
curst a creature. And whither
shall I goe for deliverance from
this misery? *Angels* blush at
my rebellion, and will not help

Heb. 4.

Psal. 130.

Job. 13. 13

Jonas 2. 2.

me: *Men* are guiltie of the *transgression* and cannot help themselves. Shall I then *despaire* with *Cain*, or make away my selfe with *Judas*? No Lord: for that were but to end the miseries of this life, and to begin the endless torments of hell: I will rather appeale to thy *Throne of grace*, where *mercy* raigues to pardon *abounding sinners*, and out of the *depth* of my miseries, I will cry with *David*, for the *depth* of thy *mercies*. Though thou shouldst kill mee with *afflictions*, yet will I, like *Iob*, put my *trust* in thee. Though thou shouldst drowne mee in the *Sea* of thy displeasure, with *Jonas*, yet will I catch such hold on thy *Mercy*, that I will be taken up dead, clasping her with both my hands. And though thou shouldst cast mee into the *bowels* of *Hell*, as *Jonas* into the *Belly* of the *Whale*: yet from thence would I cry unto thee; O *God the Father* of *Heaven*, O *Jesus Christ* the *Redeemer* of the *World*, O *Holy Ghost* my *Sanctifier*, *three Persons*, and *one* eternall

O all God, have mercy upon mee a
miserable sinner. And seeing that the
goodnesse of thine owne nature first
moved thee to send thine onely be-
loved Sonne to dye for my sinnes,
that by his death I might be recon-
ciled to thy Majestie; O reject not
now my penitent Soule, who be-
ing displeased with her selfe for
sinne, desireth to returne to serve,
and please thee in newnesse of life;
and reach from Heaven thy helping
hand to save mee thy poore servant
who am (like *Peter*) ready to sinke
in the Sea of my sinnes and misery.
Wash away the multitude of my
sinnes, with the merits of that
blood, which I beleeve that thou
hast so abundantly shed for penitent
sinners.

And now that I am to receive
this day the *Blessed Sacrament* of
thy precious *Body* and *Bloud*; O
Lord, I beseech thee, let thy holy
Spirit, by thy Sacrament, scale un-
to my soule, that by the merits of
thy death and passion, all my sinnes
be so freely and fully remitted and

Rom 4.
ult.

forgiven, that the curse and judgments which my sinnes have deserved, may never have powre either to confound me in this life, or to condemne me in the world which is to come. For my stedfast faith is, that *thou hast dyed for my sinnes and risen againe for our justification*. This I beleeve, O Lord helpe my unbeliefe. Worke in me likewise. I beseech thee an unfained Repentance, that I may heartily bewaile my former sinnes, and loath them, and serve thee henceforth in *newnesse of life*, and greater measure of *holy devotion*, and let my heart never forget the infinite love of so sweete a Saviour, that hath laid downe his life to redeeme so vile a sinner. And grant, Lord, that having received these seales and pledges of my *Communion* with thee; thou mayest henceforth to dwell by thy *Spirit* in me and I to live by Faith in thee, that I may carefully walke all the dayes of my life, in *godlynesse* and *Piety* towards thee, and in Christian love and *Charity*.

my towards all my Neighbours:
that living in thy feare I may dye
thy favour, and after, Death be
made partaker of eternall life,
through Iesus Christ, my Lord and
only Saviour, Amen

3. Of the meanes whereby thou
mayest become a worthy
Receiver.

These meanes are duties of two
sorts: the former respecting
God; the latter our Neighbour.
Those which respect God, are
three: First, sound knowledge.
Secondly, true Faith: Thirdly, un-
feigned Repentance. That which re-
specteth our Neighbour is but one,
sacred Charity.

1. Of sound knowledge, re-
quisite in a worthy Com-
municant.

Sound Knowledge, is a sanctified
understanding of the first Principles
of Religion. As first of the Trinity.
of Persons in the Vnity of the God-
head. Secondly, of the Creation of

Heb 6:1, 2.

Ioh 17: 3

1 Tim 2: 4

2 Cor 12.

29.

Y 4

Man 2 Cor 3.

Man, and his Fall. Thirdly, of
 Curse and misery due to sinne. Fourthly,
 of the Natures of Officers of
 Christ and Redemption by faith
 his death, especially of the doctrine
 of the Sacraments, sealing the same
 unto us. For as an house cannot be
 built, unlessse the foundation bee first
 laid; no more can Religion stand
 unlessse it be first grounded upon the
 certaine knowledge of Gods Word.
 Secondly, if wee know not Gods
 Will, wee can neither believe
 nor doe the same. For as worldly
 busineses cannot bee done but by
 them who have skill therein, so
 without knowledge must men bee
 much more ignorant in divine and
 spirituall matters. And yet in tem-
 porall things a man may doe much
 by the light of nature: but in reli-
 gious mysteries, the more wee relye
 upon naturall reason, the further
 we are from comprehending spiri-
 tuall truth. Which discovers the
 fearefull estate of those who receive
 without knowledge, and the more
 fearefull estate of those Pastors
 who

1 Cor. 2.

14.

Rom. 8.7.

who minister unto them without
Catechising.

2. *Of sincere Faith, required
to make a worthy Com-
municant.*

Sincere Faith is not a bare know-
ledge of the Scriptures, and first
grounds of Religion, (for that dis-
cuss and Reprobates have in an ex-
cellent measure, and doe beleve it
and tremble) but a true perswasion,
of all those things whatsoever the
Lord hath revealed in his Word: so
as a particular application unto a
mans owne soule, of all the promises
of mercie which God hath made in
Christ to all beleiving sinners. And
consequently, that Christ and all his
merits doe belong unto him as well as
to any other. For first, if wee have
not the righteousnesse of Faith, the
Sacrament seales nothing unto us;
and every man in the Lords Supper
receiveth so much as hee beleeveth.
Secondly, because that without
Faith we communicating on earth
cannot apprehend Christ in Heaven.
For as hee dwelleth in us by Faith, so

Jam. 3. 19.
Heb. 4. 2.

Rom 4 11.

Eph. 3 17

by faith wee must likewise eat him.
Thirdly, because that without faith
we cannot be perswaded in our
consciencs, that our receiving is
acceptable unto God.

Heb 11 5.

Rom. 14.

23.

Isa. 55. 7.

Eze. 33.

11.

Acts 26. 29

Acts 3. 19

Luke 2.

74 75.

Heb. 2. 13.

14 Tit. 1. 15.

5 Of unfained repentance re-
quisite for a true Com-
municante.

True repentance is a holy change
of the minde, when upon the feeling
sight of Gods mercy, and of a man
owne misery, he turneth from all his
knowne and secret sinnes, to serve
God in holynesse and righteousness all
the rest of his dayes. For as he that
is gluttoned with meat, is not apt to
eat bread: so hee that is stuffed
with sinnes, is not fit to receive
Christ. And a conscience defiled with
wilfull filthinesse, makes the use of
all holy things unholy unto us. Our
sacrificed spotlesse Pascheover cannot
be eaten with the sowre leaven of
malice and wickednesse, saith *Paul*,
1 Cor. 5. 8. Neither can the old bot-
tles of our corrupt and impure
consciencs, retaine the new wine
of Christs precious blood, as our

Saviour

Saviour saith, *Mar. 2. 22.* We must therefore truly repent, if we wil be worthy partakers.

The duty to be performed in respect of our Neighbour, is Charity.

*Charity is a hearty forgiving of others who have offended us and as-
in reconciliation, an outward unfai-
ned testifying of the inward affections
of our hearts by gestures, words and
deeds, as oft as we meet, and occasion
is offered, For first without love to
our neighbour no sacrifice is accep-
table unto God. Secondly, because
one chi-fe end wherefore the Lords
Supper was ordained is to confirme
Christians loue one towards ano-
ther. Thirdly, no man can assure
himselfe that his owne sinns are for-
given of God: if his heart cannot
yeeld to forgive the faults of men
that have offended him. Thus farre
of the first sort of duties which we
are to performe before we come to
the Lords Table, called preparation,*

*Mat. 5. 23.
24*

*Joh 13.
14 34, 35.*

*Mat 6. 12,
14, 15, and
13 35.*

2. Of

2. Of the second sort of duties which a worthy Communicant is to performe at the receiving of the Lords Supper, called Meditation.

THis Exercise of spirituall Meditation consists in divers points. First, when the Sermon is ended, and the Banquet of the Lords Supper begins to be celebrated, meditate with thy selfe how thou art invited by Christ to bee a Guest at his Holy Table, and how lovingly hee inviteth thee; Hee, every one that thirsteth, come yee to the waters of life, &c. Come, buy Wine and Milke, without money, and without price: eate yee that which is good, let your soule delight it selfe in fannesse. Take yee, eate yee: This is my Body, which was broken for you: drinke yee all of this: for this is my blood which was shed for the remission of your sinnes. What greater honour can bee vouchsafed then to bee admitted to sit at the Lords owne Table.

Mat. 22.]

1 Pet. 1.

Isa. 55 1, 2.

Mat. 26.

26, 27.

28. &c.

Table? What *better fare* can bee afforded, then to feed on the *Lords* *owne Body and Bloud*? If *David* thought it to bee the *greatest favour* that he could shew unto good *Bartholomai*, for all the kindnesse that hee shewed unto him in his troubles, to offer him, that hee should feed with him at his *owne table* in *Ierusalem*; how much *greater favour* ought we to account it, when *Christ* doth indeed feed us in the *Church* at his *owne Table*, and that with his *owne most holy Body and Bloud*?

2 Sam. 33.

Secondly, as *Abraham*, when he went up to the *Mount*, to sacrifice *Isaac* his Sonne, left his servants *loweash* in the *Valley*: so when thou comest to the *spirituall Sacrifice* of the *Lords Supper*, lay aside all *earthly thoughts and cogitations*, that thou mayest wholly contemplate of *CHRIST*, and offer up thy *Soule* unto him, who sacrificed both *Soule and Body* for thee.

Gen 22.5.

Thirdly, meditate with thy selfe how *precious and venerable* is the
Body

Body and Blood of the Sonne of God who is the Ruler of Heaven and Earth, the Lord at whose beck the *Angels* tremble, and by whom both the *quick and dead* shall be judged at the last day, and thou among the rest. And how that it is hee, who having beene *crucified* for thy sinnes, offereth now to be received by faith into thy soule. On the other side, consider how sinfull a *Creature* thou art: how altogether unworthy of so holy a *Guest*: how ill deserving to tast of such *sacred food*, having been conceived in *filthy nesse*, and wallowing ever since in the mire of *Iniquity*: bearing the Name of a *Christian*, but doing the works of the *Devell*; adorning Christ with an * *Ave Rex* in thy mouth, but spitting Oathes in his face and *crucifying* him anew with thy *gracelesse actions*.

Fourthly, ponder then with what face darest thou offer to touch so holy a Body with such defiled hands? or to *drinke* such *precious Blood* with so lewd and lying a mouth?

* Haile
King.

mouth? or to lodge so blessed a
Guest in so uncleane a stable? for if
the *Beischemites* were slaine, for but
looking irreverently into the *Arke*
of the *Old Testament*, what judg-
ment mayest thou iustly expect,
who with such impure eyes and
heart, are com to see and receive
the *Arke* of the *New Testament*, in
which dwelleth all the fulnesse of the
God-head bodily?

Col. 1. 3. 9.

2 Sam. 6.

If *Vz*, for but touching (though
not without Zeale) the *Arke* of the
Covenant, was stricken with sud-
daine death: what stroke of *Divine*
judgment maiest thou not feare,
that so rudely with uncleane hands
dest presume to handle the *Arke* of
the eternall *Testament* wherein are
hid all the treasures of wisdom and
knowledge?

If *Iohn Baptist* (the holiest man
that was born of a woman) thought
himselfe unworthy to beare his
shoes; O Lord, how unworthy is
such a prophane wretch, as thou art
to eate his holy *Flesh*, and to drinke
his precious blood?

Mat. 3. 11.

If

If the blessed Apostle Saint Peter seeing but a *glympse* of CHRIST'S Almighty Power, thought himself *unworthy* to stand in the same house with him; how *unworthy* art thou to sit with Christ at the same Table where thou maist behold the infinitenesse of his Grace and Mercie displayed?

Mat. 8 8.

If the Centurion thought that the *roofe* of his house was not worthy to harbour so divine a Guest, what roome can there bee fit under thy ribs, for Christ's holinesse to dwell in?

If the *Blond-issued* sick woman feared to touch the *Hemme* of his Garment; how shouldest thou tremble to eate his *flesh*, and to drinke his *all healing blond*?

Yet if thou comest *humbly*, in Faith, Repentance, and Charitie, abhorring thy sinnes past, and purposing unfainedly to amend thy life henceforth, let not thy former sinnes affright thee; for they shall never be laid unto thy charge: and this Sacrament shall seale unto thy

thy soule: that all thy finnes and the *Judgments* due unto them, are fully *pardoned*, and cleane washed away by the *bloud* of CHRIST. For, this Sacrament was not ordained for them who are *perfect*; but to help *penitent* sinners unto *perfection*. CHRIST came, not to call the *righteous*, but *sinners to Repentance*. And he saith, that *the whole need not a Physician*, but *they that are sick*. These hath Christ called; and when they came, them hath he ever helped. Witnesse the whole Gospel, which testifieth that not *one* sinner, who came to Christ for *mercy* went ever away without his errand. Bathe thou likewise, thy *sick soule* in this *Fountain of Christs bloud*: and doubtlesse according to his promise *Zach. 13. 1.* thou shalt be healed of all thy *finnes* and *uncleanness*. Not *sinners* therefore, but they who are *unwilling* to repent of their finnes, are debarred this Sacrament.

Fifthly, meditate, that Christ left his Sacrament unto us as the
chiefe

(Mat 9. 12.

13.

Mat 11. 28.

cheife token and pledge of his love not when wee would have made him a King. *Ioh, 6. 15*, (which might have seemed a requitall of kinde-nesse) but when *Indas*, and the High Priests were conspiring his death, (therefore wholly of his meere favour.) When *Nathan* would shew *David* how entirely the poore man loved his sheepe that was killed by the rich man, he gave her (saith he) to eat of his owne morseles, and of his owne cup to drinke, *2 Sam, 12. 3*, and must not then the love of Christ to his Church be unspeakable, when he gives her his owne flesh to eat, and his owne blood to drinke; for her spirituall and eternall nourishment? If then there be any love in thine heart, take the Cup of Salvation into thy hand, and pledge his love with love againe *Psal: 116. 11*.

Sixthly, when the Ministers be-
ginne the holy consecration of
the Sacrament, then lay aside all
praying, reading, and all other
cogitations whatsoever, and settle
thy

by meditations onely upon those
holy actions and rites, which accor-
ding to *Christs institution*, are used
in and about the holy Sacrament:
For it hath Pleased God (conside-
ring our weakenesse) to appoynt
those rites as meanes the better to
lift up our mindes to the serious
contemplation of his heavenly gra-
ces.

When therefore thou seest the
Minister putting apart *Bread* and
Wine on the *Lords Table*; and con-
secrating them by *Prayers*, and the
rehearsall of *Christs institution*, to
see a holy Sacrament of the bles-
sed *Body* and *Blood* of *Christ*; then
meditate, how God the Father,
of his meere love to mankinde, set
apart and sealed his only begotten
Sonne to bee the *All-sufficient*
meanes and onely *Mediator* to re-
deeme us from sinne, and to reconcile
us to his grace and to bring us to
his glory.

When thou seest the Minister
breake the *Bread*, being blessed;
thou must meditate, that *Iesus*
Christ

Christ the eternall Sonne of God was put to death, and his blessed Soule and Body (with the sense of Gods anger broken asunder for thy sinnes; as verily as thou now seest the holy Sacrament to bee broken before thine eyes : and withall call to mind the hainousnesse of thy sin, and the greatnesse of Gods hatred against the same, seeing Gods Justice could not bee satisfied but by such a Sacrifice.

When the Minister hath blessed and broken the Sacrament, and is addressing himselfe to distribute it; then meditate, *That the King (who is the Master of the Feast) stands at the Table, to see his Guests; and looketh upon thee, whether thou hast on thee thy Wedding Garment.* Thinke also, that all the holy ^a *Angels* that attend upon the *Elect* in the Church, and ^b doe desire to behold the celebration of these holy *Mysteries*, doe observe thy reverence and behaviour. Let thy soule therefore, whilest the Minister bringeth the Sacrament, and
unto

Mar. 22. 11.
This wedding Garment is righteousness and true holiness.

Apo. 20. 8.

Eph. 4. 24.

1 Cor. 11. 10.

Eph. 3.

ult.

1 Pet. 11.

unto thee, offer this, or the like short
Soliloquie unto Christ.

*A sweet Soliloquie to bee said
berwixt the Consecration,
and receiving of the
Sacrament.*

[Sit true indeed, that God will dwell
in earth? Behold the Heaven, and
the Heaven of Heavens are not able
to containe thee: how much more un-
able is the soule of such a sinfull Cai-
phas as I am to receive thee?

1 King. 8.
27.

But seeing it is thy blessed plea-
sure to come thus to ^a sup with me,
and to ^b dwell in mee: I cannot for-
bear but burst out and say, *What is
man that thou art mindfull of him,
and the Sonne of Man, that
thou so regardest him? What fa-
vour so ever thou vouchsafest mee
in the abundance of thy Grace, I
will freely confesse what I am in
the wretchednesse of my Nature.
I am in a word, a carnall Creature,
whose very soule is ^c sold under
sinne*

1 Apoc. 3
20.
b Joh. 14
23.

c Rom. 7.
14.

4vers. 24.

:Mat. 9.

13.

Mat. 11. 2

sinne: a wretched man, compass-
 ed about with a ^d body of death.
 Yet Lord seeing thou ^e callest
 here I come; and seeing thou cal-
 lest *sinners*: I have thrust my selfe
 in among the rest; and seeing thou
 callest all with their *heaviest* loads,
 I see no reason why I should stay
 behinde. O Lord I am *sick*, and
 whither shoul I goe, but unto
 thee the *Physitian* of my soule.
 Thou hast cured many, but never
 diddest thou meete with a more
 miserable patient: for I am more
leprous then *Gehazi*, more *unclean*
 then *Magdalen*, more *blinde* in
 Soule, then *Bartimeus* was in Bo-
 die; for I have lived all this while
 and never seen the true *light* of thy
 Word. My soule runnes with
 greater *fluxe* of *sinne*, then was
 the *Hermoraisse* issue of blood. *Mo-*
phybosheth was not more lame to
 goe, then my soule is to walke after
 thee in love, *Ieroboams Arme* was
 not more *withered* to strike the
Prophet, then my hand is *maymed*
 to relieve the peore. Cure me, O
 Lord

Lord, and thou shalt doe as great
 workes in curing them all. And
 though I have all their *sinnes* and
 yet Lord, so abundant is thy
 love, so great is thy *Skill*, that if
 thou wilt thou canst with a word
 give the *one*, and heale the *other*:
 And why should I doubt of thy
 will; when to save me, will
 cost thee now but one *loving smile*;
 who diddest shew thy selfe so wil-
 ling to redeeme mee though it
 should cost thee *all thy heart blood*:
 And now offerest so graciously unto
 mee the assured *pledge* of my re-
 demption, by thy *blood*? *Who am*
O Lord God? and what is my
 merit, that thou hast bought mee
 with so *deare a price*? It is meere-
 ly *thy mercy*. & *O Lord am not wor-*
thy the least of all thy mercies: much
 I desire to bee a partaker of this holy
 sacrament, the greatest *pledge* of
 the greatest *mercy*, that ever thou
 diddest bestow upon those *sonnes* of
 whom thou *lovest*. How might
 I in respect of *mine owne unworthi-*
ness, cry out for feare at the sight
 of

2. Sam. 7.
11.

Gen. 32. 10

- 1 Sam. 1. 7. of thy *Holy Sacrament*, as the *Philistins* did, when they saw the *Arke of God* come into the assembly? *Woe now unto mee sinner*; but that thy *Angell* doe comfort mee, as hee did the woman; *Feare thou not*, for I know that thou seekest *Iesus* which was crucified. It is thou indeed that my soule seeketh after: And how thou offerest thy selfe unto mee in thy *Blessed Sacrament*. If therefore *Elizabeth* thought her selfe so much honoured at thy presence in the wombe of thy *Blessed Mother*, that the *Babe* sprang in her belly for joy; how should my soule leape within mee for joy, now that thou comest by thy *Holy Sacrament*, to dwell in my heart for ever? Oh what an honour is this; not that the *Mother of my Lord*, but my *Lord himselfe* should come thus to visite mee! Indeed *Lord*, I confesse with the faithfull *Centurion*, that *I am not worthy that thou shouldest come under my roofe*: and that if thou dost
- Mat. 28. 5.
- Luke 2. 44. 45.
- Mat. 8. 8.

I speak the word anely, my soule
 shall be saved: yet seeing it hath
 wasted the riches of thy grace, for
 the better strenghtning of my weak-
 ness, to scale thy mercy unto mee,
 by thy visible signe, as well as by
 thy visible word; in all thankesfull
 familiarity my soule speaks unto
 thee with the blessed Virgin: Be-
 hold the handmaid of the Lord, be it
 unto mee according to thy word.
 Knock thou, Lord, by thy word
 and Sacraments at the doore of my
 heart, and I will, like the Publycan,
 with both my fists, knock at my
 doore, as fast as I can, that thou
 wilt enter in: and if the doore
 will not open fast enough, breake
 it open, O Lord, by thine Almight-
 y power, and then enter in, and
 dwell there for ever, that I may
 have cause with Zachary to ac-
 knowledge, that this day salvation
 is come into mine house. And cast
 out of mee whatsoever shall be of-
 fensive unto thee; for I resigne the
 whole possession of my heart unto
 thy sacred Majesty, intreating that

Luk. i. 38.

Apoc. 3.

20.

Luk. 18.

23.

Luk. 19.

9.

I may live, not hence forth, but thou maigest live in me, speake in me, walke in me; and so to govern me by thy spirit, that nothing may be pleasing unto mee, but that which is acceptable unto thee. That finishing my course in the life of grace. I may afterwards live with thee ever in the Kingdome of glory. Grant this, O Lord Iesus, for the merits of thy death and blood shedding, Amen.

When the Minister bringeth towards thee the Bread thus blessed and broken; and offering it unto thee, bids thee, Take eate, then meditate that Christ himself commeth unto thee, and both offereth, and giveth indeed unto thy faith, his very Body and Blood with all the merits of his death and passion, to feed thy Soule unto eternall life: as surely as the Minister offereth and giveth the outward signe that feedes thy body unto this temporall life. The Bread of the Lord is give by the Minister, but the Bread which

Lord is given by *Christ* him

When thou takest the Bread at the Ministers hand to eat it, then raise up thy soule to apprehend *Christ* by Faith, and to apply his merits to heale thy miseries. Embrace him as sweetly with thy faith in the Sacrament as ever *Siméon* hugged him with his armes in his swaddling clouts.

As thou eatest the Bread, imagine that thou seest *Christ* hanging on the Crosse, and by his unspeakable torments, fully satisfying Gods Justice for thy sinnes; and thou shalt be as verily partaker of the spirituall grace, as of the Elementall signes. For, the truth is not absent from the Signe; neither can *Christ* deceive; when hee saith, *This is my Body*: but hee giueth himselfe indeed to every soule that Spiritually receives him by Faith. For as ours is the same Supper which *Christ* administred: so is the same *Christ* verily present at his owne Supper, not by any

Sacramentum requirit sacramentum.

*Christ
eals it his
body, not
the signe
of his bo
dy, be-
cause this
Sacramēt
was insti
tuted, not
onely to
signific,
but also
com-
municate
the spiri
tual graces
that
they re-
present:
and by

Papall Transubstantiation, but
a *Sacramentall Participation*, where
by hee doth truly feede the faith-
full unto eternall life: not by com-
ming downe out of heaven unto
thee, but by lifting thee up from
the earth unto him. According to
that old saying, *Suscipite ergo
corde*, lift up your hearts: And, *ubi
est corpus eius, thither will the Eagle
resort*, Math. 24.

When thou seest the *Wine*
brought vnto thee *apart* from the
bread, then remember that the
Blood of Iesus Christ, was as *very*
separated from his body upon the
Crosse, for the remission of the

the signes to draw out minds to the graces signified.
So Euthymius in Math. 19. *Non dixit dominus, Haec
sunt signa corporis mei, sed, Haec est corpus meum. Op-
tet ergo, non ad naturam eorum, quae proposita sunt
edere, sed ad ipsorum virtutem & gratiam. Non hoc co-
pus quod vidistis manducatur, estis, & bibaturi illum
sanguinem quem fusi sunt, qui me crucifigent. Sa-
cramentum aliquid vobis commendat; spiritualiter in-
tellectum vivificabit vos*, August. in Psal. 98. spea-
king in the person of Christ, The Disciples did not
eate Christ corporally and substantially in the first
institution; no more doe we the reiteration of
the same Supper.

sinners

lines : And that this is the *seale* of the new Covenant, which God hath made to forgive all the sinners of all penitent sinners that beleeve in the merits of his blood shedding, For the Wine is not a Sacrament of Christs blood contained in his veines: but as it was shed out of his Body upon the Crosse for the remission of the sinners of all that beleeve in him.

As thou drinkest the Wine and powrest it out of the Cup into thy Stomack, meditate and beleeve, that by the merits of that blood, which Christ shed upon the Crosse: all thy sinnes are as easily forgiven, as thou hast now drinke this Sacramentall Wine, and hast it in thy stomack, And in the instant of drinking, settle thy meditation upon Christ, as he hanged upon the Crosse: as if like Mary and John, thou didst see him nayled, and his Blood running downe his blessed side out of that gashly wound, Which the Spere made in his innocent heart,

Mat. 26.

28.

If remission of
 finnes and
 eternall
 life had
 beene ap-
 propriated
 to the
 drinking
 of the re-
 all bloud,
 doubtlesse
 John and
 Mary
 would
 have made
 neanes to
 have
 drunke it:
 But John
 ascribes
 the vertue
 to belee-
 ving that
 it was
 shed.
 1 Cor. 12.
 13.

wishing thy mouth closed to
 side, that thou mightest receive
 that precious Bloud before it fell to
 the dusty earth. And yet thou
 all drinking of that reall Bloud with
 thy mouth would be nothing
 * effectually, as this Sacrament
 drinking of that bloud spiritually
 by Faith. For one of the Souldiers
 might have drunke that, and beene
 still a reprobate: but whosoever
 drinketh it spiritually by Faith in
 the Sacrament, shall surely have the
 Remission of his finnes, and life ever-
 lasting.

As thou feelest the Sacramentall
 Wine which thou
 drunk, warming thy cold stom-
 ack: so endeavour to feele the
 Holy Ghost cherishing thy soule in
 the joyfull assurance of the for-
 givenesse of all thy finnes, by the
 merits of the bloud of Christ. And
 to this end God giveth every
 faithfull soule, together with the
 Sacramentall Bloud, the Holy Ghost
 to drinke; We are all made to drinke
 into one Spirit. And so lift up

mind from the contemplation
 Christ, as he was crucified upon
 the Crosse, to consider how he
 sits in glory at the right hand of
 his Father, making intercession for
 thee by presenting to his Father
 the unvaluable merits of his death,
 which he once suffered for thee, to
 appease his Justice for the finnes
 which thou doest daily commit a-
 gainst him. *And therefore thou must be A*
 After thou hast eaten and
 drinke both the Bread and Wine;
 know that as those Sacramentall
 things doe turne to the nourish-
 ment of thy body, and by the di-
 vision of beate become one with
 the substance: so by the operati-
 on of Faith, and the Holy Ghost,
 thou mayst become one with
 Christ, and Christ with thee:
 so mayst feele thy Commu-
 nion with Christ confirmed and
 increased dayly more and more.
 That as it is impossible to sepa-
 rate the Bread and Wine digested
 into the blood and substance of
 thy body: so it may be more

Rom 8.34.
 Heb. 7.25.
 Heb 9.24

1 Cor. 10.
 17.
*Unum est
 panis com-
 muni no-
 tione Sa-
 cramenti,
 non autem
 necessario
 unus nu-
 mero.*

impossible to part Christ from thy Soule, or thy Soule from Christ.

Lastly, as the Bread of the Sacrament, though confectioned of many graynes, yet makes but one Bread: so must thou remember that though all the faithfull are many: yet are they all but one *Multicall Body*, whereof Christ is Head. And therefore thou must love every Christian as thy selfe, and a member of thy body.

Thus farre of the duties to be done at the receiving of the holy Sacrament, called *Meditation*.

3 Of the duties which wee are to performe after receiving of the holy Communion, called *Action or Practice*.

THE dutie which we are to performe after the receiving of the Lords Supper, is called *Action or Practice*: without which

all the rest will minister unto us no
comfort.

The *Action* consists of two
kinds of duties: First, such as wee
are to performe in the Church:

or else, after that wee are gone

Those that wee are to per-
forme in the Church are either se-
verall from our owne soules or
else, joyntly with the Congregation.

The severall duties which thou
must performe from thine owne

side, are three: First, thou must
be careful that thou forsake not
Christ now dwelleth in thee there-
fore to entertaine him in a cleane

heart, and with pure affections,

for the most Holy will be holy

with the holy, as for ioseph of

arimathaea when he had begged of

pilate his deild body, to bury it

wrapped it in sweet odours, and fine

linnen and laid it in a new Tombe,

how much more shouldst thou

lodge Christ in a new heart, and

furnish his Roomes with the old-

Ps. 18. 26

Sancta
non nisi
sancte &
sanctis

riserous Incense of Prayers, and all pure affections? If God required Moses to provide a Pot of pure Gold to keepe the Manna that fell in the Wildernesse: what a pure heart shouldest thou provide to receive this divine Manna that is come down from heaven?

Luk. 2. 46.

And as thou comest, sorrowing like Ioseph and Mary, to see Christ in the Temple, so now having there found him in the middle of his World, and Sacraments, be carefull with joy to carry him home with thee as they did.

Luk. 15. 6.

And if the man that found his lost sheepe, rejoyced so much, how canst thou having found the Saviour of the World, but rejoyce much more?

Secondly, thou must offer the Sacrifice of a private thankesgiving unto God for this inestimable grace and mercy: for as this action is common unto the whole Church: so is it applied particularly to every one of the faithfull in the Church, and for this particular mercy,

every, every soule must joyfully
offer up a particular Sacrifice of
Thanksgiving. For if the *Wise-men*
rejoyced so much when they saw
the *Starre* which conducted them
unto Christ; and worshipped him
devoutly when he lay, a *Babe*, in
the *Manger*: and offered unto him
his *Gold*, *Myrrhe*, and *Frankin-*
cense: how much more shouldest
thou rejoyce now that thou hast
both *seene* and *received* this *Sacra-*
ment, which guideth thy Soule un-
to him, where he sitteth at the right
hand of his Father in glory? And thi-
ng lifting up thy heart, adore him
and offer up unto him, the *Gold* of a
true faith, the *Myrrhe* of a mortified
heart, with this or the like sweete
incense of Prayer and *Thanksgi-*

*A prayer to be said after the recei-
ving of the Communion.*

WHat shall I render un-
to thee (O blessed Sav-
our,) for all these blessings, which
thou hast so graciously bestowed
upon my Soule? How can I suf-
ficiently thanke thee, when I can
scarce expresse them? Where
thou mightest haue made mee a
Beast, thou madest mee a Man
after thine owne Image. When
sinne I had lost both thine Image
and my selfe, thou didst renew in
mee thine Image by thy Spirit,
and diddest redeeme my Soule by
thy blood againe: and now thou
hast given unto mee thy Seale and
pledge of my Redemption; nay,
thou hast given thy selfe unto me,
O blessed Redeemer. O what an
inestimable treasure of riches, and
over-flowing Fountaine of grace
hath he got who hath gained thee.
No man ever touched thee by faith,
but thou didst heale him by Grace:
for

for thou art the *Author* of *Sal-*
vation, the remedy of all evils, the
 life of the *sick*, the life of the
dead, and the resurrection of the
dead. Seemed it a small matter unto
 thee to appoint thy holy *Angels* to
 attend upon to *use* a *Creature* as I
 am; but that thou wouldst enter
 thy self into my *toyle*, there to
rescue me, *nourish* and *cherish* me unto
 life everlasting?

If the *carcasse* of the *dead* *Pro-*
phet could revive a *dead* man that
 touched it; how much more shall
 the *living* *Body* of the *Lord* of all
Prophets, quicken the *faithfull*, in
 whose heart hee dwelleth; And if
 thou wilt raise my body the last
 day out of the dust; how much
 more wilt thou now *revive* my
soule which thou hast *satisfied*
 with thy *Spirit*, and *purified* with
 thy *blood*? O *Lord* what could I
 more desire, or what couldst thou
 more bestow upon me than to give
 me thy *body* for *meate*, thy *bloud* for
drinke, and to lay downe thy *Soule*
 for the price of my *Redemption*?
 thou

2 Kings
 13. 21.

Thou Lord enduredst the pain
 and I doe reape the profite: I recei-
 ved pardon, and thou diddest beare
 the punishment. Thy teares were
 my bath, thy wounds my weale, and
 the iniustice done to thee satisfied
 for the Iudgement which was due
 to me. Thus by thy *birth* thou art
 become my Brother, by thy death
 my *ransom*, by thy mercy my re-
 ward, and by thy Sacrament my
 nourishment. O diuine food, by
 which the *sonnes of men* are trans-
 formed into the *soone of God*, so
 that mans nature dyeth, and Gods
 Nature liueth and ruleth in us. In-
 deed, all Creatures wondred that
 the Creator would be inclosed nine
 moneths in the *Virgins Wombe*
 (though her wombe being replen-
 shed with the *Holy Ghost*, was more
spacious then the *Starry Firmament*.) But that thou shouldst thus
 humble thy selfe to dwell for ever
 in my heart, which thou found-
 dest more uncleane then a *dung-hill*,
 it is able to make all the Crea-
 tures in Heaven and Earth to stand
 amazed.

mazed. But seeing it is thy free
grace and meere pleasure thus to
enter and to dwell in my heart, I
would to God that I had so pure a
heart as my heart could wish to en-
tertaine thee. And who is fit to en-
tertaine Christ? or who, though
wilted, would not chuse with
Mary rather to kneele at thy feete,
then presume to sit with thee at
thy Table? Though I want a pure
heart for thee to dwell in, yet wee-
ping eyes shall never be wanting to
wash thy blessed feete, and to la-
ment my filthy finnes. And albeit I
cannot weepe so many teares as
may suffice to wash thy holy feete,
yet Lord it is sufficient that thou
hast shed Blood enough to cleanse
my sinnesfull Soule. And I am fully
(O Lord) assured, that all the dain-
tiefare wherewith the disdainefull
Pharisee entertained thee at his
Table, did not so much please
thee, as those teares which peni-
tent Mary powred under the Ta-
ble. I would therefore wish with
Jeremy, that my head were a fountaine
of

of teares, that seeing I can by no
meanes yeld sufficient thanks for
thy loue to mee; yet I might by
continuall teares, rebusie my loue
unto thee. And though no man is
worthy of so infinite a grace: yet
this is my comfort, *That thou art*
worthy whom thou in favour accountest
worthy. And seeing that none
of thy mere grace thou hast con-
ferred mee (among others thy cho-
sen) worthy of this unspeakable
favour, and sealed by thy Sacra-
ment the assurance of thy loue, and
the forgiveness of my sinnes. O
Lord, confirme thy favour unto
thy Servant; and say of mee as
Isaac did of Iacob, I have blessed him
therefore he shall be blessed. And
that I may say unto thee with Da-
uid, *Thou O Lord hast blessed my*
Soule, and made it thy house, and
it shall be blessed for ever. And see-
ing it pleased thee to blesse the house
of Obed-Edom and all his household
whilest the Arke of the Lord rema-
ined in his house. I doubt not but
thou wilt much more blesse my
house

Gen. 27. 33.

1 Cor. 17.

27.

2 Sam 6.

11, 12.

soule and body, and all that doe be-
 long unto mee, now that it hath
 pleased thy Maiesty of thine owne
 good will to *enter under my roofe*
 and to dwell for ever in my poore
 cottage, Blesse mee, O Lord; so,
 that my sinnes may wholly bee re-
 mitted by thy *Blood*, my consci-
 ence sanctified by thy *Spirit*, my
 mind enlightened by thy *truth*,
 my heart guided by thy *Spirit*,
 and my Will, in all things, sub-
 mitted to thy blessed will and plea-
 sure. Blesse mee with all graces
 which I *want*, and increase in mee
 those good gifts which thou hast
 already bestowed upon mee. And
 being that I hold thee not by the
 armes, as *Iacob*, *wrestling with*
thee; but inwardly *dwelling*
by Faith within mee; surely, Lord
 I will never let thee go, except
 thou *blesse me*; and give mee a new
 heart, a new spirit, and
 strength by the powre of God to
 prevaile over sinne and Satan. And
 beseech thee, O Lord, desire
 not to depart from mee, as thou
 didst

Gen. 32.
 24. &c.

Exod.
33 14.

Cant. 8. 6

didst from Jacob, because thy
breaketh, and thy grace beginning
to dawne and appeare. But I from
my soule, humbly with the Em-
manuel entreate thee. O sweet Je-
sus, to abide with mee because
draweth toward night. For the night
of temptation, the night of tribula-
tion, yea, my last long night of death
approacheth. O blessed Saviour
with me therefore now and ever.
And if thy presence goe not
with mee, carry me not from hence.
Goe with me, and live with me
and let neither death nor life sepa-
rate me from thee. Drive
from my selfe, draw me unto
thee. Let me be sick, but sound
thee, and in my weaknesse let thy
strength appeare. Let me seeme
as dead, that thou alone mayest
be seene to live in me, so that all
my members may be but instru-
ments to act thy motions. Set me
a seale upon thine heart, and let
thy zeale be settled upon mine, that
I may be out of love with all, that
I may be only in love with thee.

ffibib

And

and grant, O Lord, that as thou
now vouchsafest mee this favour
to sit at thy Table to receive this
Sacrament in thy house of grace.
So I may hereafter through thy
mercy, be received to eat and
drinke at thy Table in thy Kingdome
of glory. And for thy mercy, I doe
here with the foure beasts, and
twenty foure Elders cast my selfe
downe before thy Throne of Grace
knowledging that it is thou that
hast redeemed mee with thy blood,
and that salvation commeth onely
from thee. And therefore unto thee
I doe yeeld all praise, and glory, and
wisdom, and thanks, and honour,
and power, and might, and Majesty.
O my Lord, and my God, for ever.
Amen.

Luk 22.
30.

Apo 5.9.

Apo 7.10,
11, 12

Thirdly, seeing Christ hath sa-
crificed himselfe for thee (and
all that thou canst give is too lit-
tle;) therefore thou must offer thy
selfe to be a living, holy, and ac-
ceptable sacrifice unto God; by ser-
ving him in righteousness and holi-
nesse all thy dayes. Thus Tertullian
witnesseth

Rom. 12.1.
Luk. 17.5.

* Mat. 26
10.

Which is
probable
to have
beene the
123 Psal.
1 Cor. 16.1

Ro. 15. 25

* Qui co-
prophores
sumus, &
volunt pro
arbitrio
quisque
suo quod
visum est
contribu-
unt: &
quod i'a
colligitur,
apud pre-
positum
deponitur,
atque in
de ille ope-
ratur
supillis &
viduis, &
qui prop-
ter mor-
bum aut aliquam aliam causam egent, &c. Iustin. Mo-
tir. Apol. 2 * a 72. 1. Lxxvi m est pietata is nomie
cere sumptum. Tert Apo adv Gen. c. 39

witnesseth that in his time a Ch-
rian was knowne from another
man, onely by the holines and
rightnesse of his life.

2. Of the duties Which we are to
doe after the Communion
joyntly with the Con-
gregation.

THE duties to be performed
joyntly with the Church, are
three, First, publike Thankesgiving
both by Prayers and singing
Psalmes; thus * Christ himselfe
his Apostles did. Secondly, In-
ning with the Church, * in giving
(every man according to his abili-
tie) towards the reliefe of the poore.
This was the manner of the Pri-
tive Churches, to make Collects
and * Love-Faasts after the Com-
munion, for the reliefe of the poore
Christians. Thirdly, when thanks
and praise is ended, then with a

reverence to stand up, and to receive the blessing of God, by the mouth of his Minister, and to receive it as if thou didest hear God himselfe Pronouncing it unto thee from Heaven. For by their blessing, God doth blesse his people.

Num. 6.
23, 27.
ch 6.
56.

Thus farre of the duties to be practised in the Church.

The duties which thou art to practise after that thou art departed home, are three. First, to observe diligently whether thou hast truly received Christ in the Sacrament, which thou maist thus easily perceive: for seeing his flesh is meate indeed, and his bloud is drinke indeed, and that hee is so full of grace, that no man ever touched him by faith, but he received vertue from him: it cannot possibly be that if thou hast eaten his flesh, or drunke his bloud, but thou shalt receive grace and power to be cleansed from thy sins and filthineesse; For if the Hemorrhoeise that did but touch his garment, had her bloody issue that continued long forthwith stanchèd: how much more

Mat 5:19

more will the *bloud issue* of thy sin
be stench'd, if thou then hast truly
eaten and drunke the *very flesh and*
bloud of Christ? But if thy issue
runneth, thou mayest justly suspect
thou hast never yet *truely* touch'd
Christ.

Secondly, seeing thou hast not
reconciled thy selfe to God, and re-
newed thy Covenant, & vowed new-
nesse and amendment of life: thou
must therefore have a speciall care
that thou doe not yeeld to com-
mit thy *former* sinnes any more
knowing that the *unclean spirit* is
ver he can get into thy Soule againe
after that it is swept and Garnished
hee will enter forcible possession
with seven other *Devils* worse than
himselfe: So that the end of that
shall be worse then his beginning.
Be ye not therefore like the Dog that
returnes to his vomit, or the swine
that walloweth in the mire againe.
And returne not to thy malice
to the Adder & who laying aside
poysen while shee drinkes, takes it
again when shee hath done.

Mat 12.
24, &c.

2 Pet 2.
22.

927 161

either the Devill or thy flesh
offer to tempt and move thee
relapſe into thy former ſins, an-
d them as the ſpouſe doth in the
ſcriptures, I have put off my coat, (of
my former corruption) how ſhall I
put on? I have waſhed my feet, how
ſhall I deſile them againe? And ſo
laſtly, if ever thou haſt found
that joy or comfort in receiving
the holy Sacrament; let it appeare
thy eager deſire of receiving it
again. For the Body of Chriſt
it was annointed with the oyle of
grace above his fellows, ſo doth
it yield a ſweeter ſavour then all the
Ornaments of the world: The
fragrant ſmell whereof allureth all
ſoules who have once taſted the
ſweetneſſe thereof, ever after to de-
ſire oftner to taſte thereof againe.
Be cauſe of the ſavour of thy good
ſervice, therefore doe the Virgins
love thee. O taſte therefore and often
how good the Lord is, ſaith Da-
vid. This is the Commandement of
Chriſt, ſaith Genadiuſ) lib. de Eccl. Dogm. cap. 53.

Chriſt

Can. 53
Pſa. 45. 7.
Heb. 19
Can. 1. 3.
Pſ. 34. 8
Sc'o Roma
hanc eſſe
conſuetud.
nem, ut fi-
delis ſempe
Chriſti cor-
pus accipi-
ant.
Hier. A-
pol. adv.
Iovin.
Quotidie
commun-
ionem Eu-
chariſtiae
percipere
non laudo
nec repre-
hendo. Om-
nibus Do-
minicis
diebus co-
munican-
dum ſua
Aug. (ve

Christ himselfe, Doe this in remembrance of me; and in doing this thou shalt shew thy selfe, best mindfull and thankfull for his death. For oft as ye shall eat this bread and drinke this cup, ye shall shew the Lords death untill he come. And let this be the chiefe end wherunto both thy receiving and living tendeth: that thou maist be a holy Christian, as also good worker, purged from sinne, to live soberly, righteously and godly in the present world; that thou maist be acceptable to God, profitable to thy brethren, and comfortable unto thine owne soule.

Thus farre of the manner of glorifying God in thy life.

Now followeth the Practise of glorifying God in the time of sickness, and when thou art called to dye in the Lord.

As soone as thou perceivest thy selfe to be visited with sickness, meditate with thy selfe. That misery cometh

Tit 2.

12, 14

A. Hic

Ioh 6.

of the dust; neither doth affliction
spring out of the earth. Sick-
ness comes not by hap or chance
in the Philistines supposed that
when Mice and Emrodes came,)
from mans wickednesse, which
sparkles breaketh out. Man suf-
fereth (saith Jeremy) for his sinnes.
The fool (saith David) by reason of
his transgressions; and because of
his iniquities are afflicted. As there-
fore Salomon adviseth a man to
turne himselfe towards an earthly
Prince; If the spirit of him that ru-
leth rise up against thee, leave not thy
place: for gentlenesse pacifieth great
sinnes: so counsell I thee to deale
with the Prince of Princes: if the
spirit of him that ruleth heaven and
earth, rise up against thee, let not
thy heart despaire: for repentance
pacifieth great sinnes. And whoso-
ever returneth in his affliction to the
Lord God of Israel, and seekes him, he
shall be found of him.

1 Sam. 6.9
Lam. 3.39.

Psa. 107.
17.

Ecc 10.4.

2 Chr. 15.4

Mat 6.6
Psal 44.
Lam 3.40.

1. Shut to thy Chamber doore;
Examine thine owne heart upon thy
bed; Search and try thy wayes.

A a

Search

Iosh. 7. 16.
&c.

Search as diligently for thy capital
sinne, as *Ioshua* did for *Achan*, till
thou findest it. For albeit God
when hee beginneth to chasten his
Children, hath respect to *all* their
sinnes; yet when his anger is increas-
ed, he chiefly taketh occasion to
chasten, and enter with them into
judgment, for some *one* grievous
sin, wherein they have lived with-
out Repentance.

Pro. 28. 30.

3. When thou hast thus con-
sidered all thy sinnes, put thy self
before the Iudgment Seate of
God, as a fellow or murder-
er standing at the Barre of an earthly
Iudge: and with griefe and sorrow
of heart *confesse* unto God all thy
knowne sinnes, especially thy capi-
tall offences, wherewith God is
chiefely displeased. Lay them open
with all the circumstances of the
time, place, and manner how they
were committed, as may most serve
to aggravate the *hainousnesse* of the
sinnes, and to shew the *contrition*
of thy heart for the same. Lift
up thine hand, and acknowledge

thy self before the righteous Judges
of Heaven and Earth, *guilty* of e-
small death and damnation, for
these thy hainous finnes and trans-
gressions. And having thus *accused*
and *judged* thy selfe: cast downe
thy selfe before the Foote-stoole of
the Throne of grace: assuring thy
selfe, that whatsoever the *Kings*
of Israel be; yet the *God of Israel*
is a mercifull God; And cry unto
him from a penitent and faithfull
heart, for mercy and forgivenessse,
as eagerly and earnestly, as ever
thou knewest a malefactor, being to
receive his sentence, crying unto
the Iudge for favour and pardon;
showing amendment of life, and
(by the assistance of his grace) ne-
ver to commit the like sinne any
more. All which thou maist doe in
these or the like words.

Psa. 99. 5.
Heb. 4. 20.

1 King. 20.
31.

*A Prayer when one begins
to be sick,*

O Most righteous *Iudge*; yet in
Iesus Christ my Gracious
Aa 2 Father:

Job. 3. 25.

Hab. 8. 2.

Father : I wretched sinner doe here returne unto thee (though driven with *paine* and *sicknesse*,) like the *Prodigall child* with *want* and *hunger*. I acknowledge that this *sicknesse* and *paine* comes not by *blind chance* or *fortune*, but by thy *divine providence*, and *speciall appointment*. It is the *stroake* of thy *heavy hand*, which my *sinnes* have justly deserved : and *the things that I feared*, are now *false* upon mee. Yet I doe well perceive, that in *wrath* thou *rememberest mercy*, when I consider how many, and how *hainous* are my *sinnes*, and how few and *easy* are thy *corrections*. Thou mightest have *struck* mee with some *fearefull* and *subdaine death*, whereby I should not have had either *time* or *space* to have called upon thee for *grace* and *mercy* : and so I should have *perished* in my *sin*, and have beene for ever *condemned* in *Hell*.

But thou, O Lord, visitest mee with such a *fatherly chastisement*, as thou usest to visit thy dearest
Children

Children whom thou best lovest:
 saving mee (by this sicknesse)
 with warning and time to re-
 pent, and to sue unto thee for
 grace and pardon. I take not
 therefore, O Lord, this thy visi-
 tion, as any *signe* of thy wrath
 or hatred; but as an assured *pledge*
 and token of thy favour and lo-
 ving kindnesse, whereby thou doest
 with thy temporall Indgments
 draw mee to *judge my selfe*, and
 repent of my wicked life, that
 I should not be condemned with
 the godlesse & unrepentant world.
 For thy holy Word assures mee,
 that whom thou lovest, thou thus
 chastenest: and that thou scourgest
 every sonne that thou receivest, That
 I endure thy chastening, thou
 lovest thy selfe unto mee as unto
 a sonne: and that all that continue
 in mine, and yet escape without cor-
 rection (whereof all thy children are
 partakers) are Bastards and not sons:
 and that thou chastenest mee for my
 profit, that I may bee a partaker of thy
 goodnesse. O Lord, how full of good-

I Cor. II.
 13.

Heb. 12. 9.
 7, &c.

nesse is thy Nature, that hast dealt with me so graciously in the time of my health and prosperity: and now being provoked by my sinne and unthankfulnesse, hast such *fatherly* and *profitable* ends in inflicting upon me this sicknesse and correction?

Eze. 19. 45

I confesse, Lord, that thou dost justly afflict my *Body* with sicknesse; for my *Soule* was sick before of long prosperity, and feasted with ease, peace, plenty, and fulnesse of bread. And now, O Lord, I lament and mourne for my sins; *I acknowledge my wickednesse, and mine iniquities are alwayes in my sight.* Oh, what a wretched sinner am I, voyde of all goodnesse by nature, and full of evill by sinnefull custome! Oh, what a world of sin have I committed against thee whilest thy long sufferance expected my conversion, and thy blessings wooed mee to repentance. Yet, O my God, seeing it is thy property more to respect the goodnesse of thine owne nature, than

the deserts of sinners: I beseech
 thee, O Father, for thy Sonne *Iesus*
 Christ his sake, and for the merits
 that all saving death which hee
 voluntarily suffered for all
 which beleeve in him: *Have mercy*
 on mee, according to the multitude
 of thy mercies; turnethy face away
 from my sinnes, and blot out all mine
 iniquities: cast mee not out of thy pre-
 sence, neither reward me according to
 my deserts: For if thou doest reject
 me, who will receive me: or who
 will succour me, if thou doest for-
 sake me? But thou, O Lord, art the
 Father of the helpelesse, and in thee the
 fatherlesse findeth mercy: for though
 my sinnes be exceeding great, yet
 thy mercy, O Lord, farre exceedeth
 them all: neither can I commit so
 many as thy grace can remit & par-
 don. Wash therefore, O Christ, my
 sinnes with the vertue of thy preci-
 ous Bloud, especially, those sinnes,
 which from a penitent heart I have
 confessed unto thee: but chiefly,
 O Lord, for Christ his sake forgive
 mee*. And seeing that of thy

Psal. 51. 1.
 Verse 11.

Psal. 25. 7.

Hos 14. 4.

* Here
 name that
 sin, which
 most trou-
 bleth thy
 conscience

love thou diddest lay downe thy life for my ranfome; when I was thine enemy: Oh, save now the price of thine owne Bloud. which it shall cost thee but a *smile* upon mee, or a gracious *appearance* in thy Fathers sight in my behalfe. Reconcile me once againe. O mercifull Mediatour, unto thy Father; for though there be nothing in mee that can please him, yet I know that in thee, and for thy sake, hee is *well pleased* with all whom thou acceptest and lovest. And if it bee thy blessed will, remove this sickness from mee, and restore mee to my former health againe; that I may live longer to set forth thy glory, and to bee a comfort to my friends which depend upon mee; and procure to my selfe a more settled assurance of that heavenly inheritance which thou hast prepared for mee. And then, Lord. thou shalt see how religiously and wisely I shall *redeeme the time*, which heretofore I have so lewdly and prophantly spent. And to the end that

Mat. 3. 19.

Eph. 5. 26.

that I may the sooner and the ea-
sier be delivered from this paine
and sicknesse; direct me O Lord,
beseech thee, by thy divine pro-
vidence, to such a *Physitian* and
Surgeon, as that (by thy *blessing up-
on thy meanes*) I may recover my
former health and welfare againe.
And good Lord, vouchsafe, that
as thou hast sent this *sicknesse*
unto me, so thou would likewise
be pleased to send thy *holy Spirit*
into my heart, whereby this pre-
sent sicknesse may be sanctified
unto me: that I may use it as thy
school, wherein I may learne to
know the greatnesse of my mise-
ry, and the riches of thy mercy:
that I may be so *humbled* at the one,
that I *despaire* not of the other:
and that I may so renounce all con-
fidence of helpe in my selfe, or in
any other creature, that I may
truly put the whole rest of my
salvation in thy all-sufficient me-
ries. And for asmuch as thou know-
est, Lord, how weake a vessell I
am, full of frailty and imperfecti-

lam. 1. 1.

loh. 3. 27.

1 Cor. 10.

13.

ons; and that by nature I am angry and froward under every crosse and affliction: O Lord, who art the *giver of all good gifts*, arme me with patience to endure thy blessed will and pleasure; and of thy mercy lay no more upon me, then I shall be able to endure and suffer. Give me grace to behave my self in all patience, love, and meeknesse, unto those that shall come and visit me: that I may thankfully receive, and willingly imbrace all good counsels and consolations from them: and that they may likewise see in mee such good examples of *Patience*, and heare from me such godly lessons of *Comfort*, as may be arguments of my Christian faith and profession, and instructions unto them, how to behave themselves when it shall please thee to visit them with the like affliction or sicknesse. I know, O Lord, I have deserved to dye; and I desire not longer to live, than to amend my wicked life, and in some better measure to set forth thy

thy glory. Therefore, O Father, if
 be thy blessed will, restore me
 to health againe, and grant me a
 longer life. But if thou hast, ac-
 cording to thine eternall decree, ap-
 pointed by this sicknesse to call for
 me out of this transitory life: I
 resigne my selfe *into thy hands*, and
 to thy pleasure; *thy blessed Will be*
done, whether it bee by life or by
 death. Onely I beseech thee of thy
 mercy forgive me all my sinnes,
 and prepare my poore soule, that
 by a true faith and unfained repen-
 tance, she may be ready against the
 time that thou shalt call for her out
 of my sick and sinnefull body,
 O heavenly Father, who art the
 hearer of Prayers: *heare thou in*
Heaven this my Prayer; and in
 this extremity grant me these re-
 quests: not for any *worthinesse*
that is in me, but for the *merits*
of thy beloved Sonne Iesus, my
 onely Saviour and Mediator: for
 whose sake thou hast promised
 to heare us, and to grant *what-*
soever wee shall aske of thee in his
Name.

Psa. 3. 1.

Psa 65 2.
1 Kings
39. 8.

Ioh. 16. 2.

Name. In his Name therefore, and in his owne words I conclude this my imperfect Prayer, saying: *Our Father which art in Heaven, Hallowed be thy name, &c,*

Having thus reconciled thy self unto God in Christ:

Isa. 38. 1.

1. Let thy next care be to see thy house in order, as *Isay* advised King *Ezechias*, making thy last Will and Testament (if it be not already made.) If it be made, then peruse it, confirme it, and for avoiding all doubts and contention, publish it before witnesses, that (if God call for thee out of this life) it may stand in force and unalterable as thy last Will and Testament, and so deliver it locked or sealed up in some Box, to the keeping of a faithfull friend, in the presence of honest witnesses.

2. But in making thy Testament, take a Religious Divines advice, how to bestow thy benevolence; and some honest Lawyers counsell to continue it according to Law.

Dispatch

Dispatch this before thy sickness doth *increase*, and thy memory *decay*: lest otherwise thy Testament prove a *dowry*, and so be another mans *fancie*, rather than thy *Will*.

3. To prevent many inconveniences, let me recommend to thy discretion two things.

1. If God have blessed thee with any competent state of wealth; make thy *Will* in thy *health time*. It will neither put thee further from thy goods, nor hasten thee *sooner* to thy death: but it will be a greater ease to thy *minde*, in freeing thee from a great *trouble*, when thou shalt have most need of *quiet*. For when thy *house* is set in order, thou shalt be better enabled to set thy *soule* in order, and to dispose of thy journey towards God.

2. If thou hast children, give to *every one* of them a portion, according to thy *ability*, in thy *life time*; that thy life may seeme an *ease*, and not a *yoake* unto them: yet so

so give, as that thy Children may be still beholding unto *thee*, and not *thou* unto *them*. But if thou keepe all in thy hands whilest thou livest, they may thanke *death* and not *thee*, for the portion that thou leavest them. If thou hast no children, and the *Lord* have blest thee with a great portion of the goods of this world; and if thou meanest to bestow them upon any *charitable* or *pious* uses. put not over that *good worke* to the trust of others; seeing thou seest how *most* of other mens *Executors*, prove almost *Executioners*. And if friends be so unfaithfull in a mans *life*: how much greater cause hast thou to distrust their *fidelity* after thy *death*? Lamentable experience sheweth how many *dead mens Wills* have of late, either been quite *concealed*, utterly *overthrowne*, or by cavils and quirks of *Law frustrated* or *altered*: whereas by the *Law of God*, the will of the dead should not bee *violated*: but all his godly intentions *conscionably* performed and fulfilled, as in the
fight

Gal. 3.15.

Heb 9.17.

2 Cor. 5.10

Eccl. 12.14

Rom. 2.15.

sight of God, who in the day of
 the resurrection, will be a just judge
 both of the quick and dead. And if
 any thing should hap in his Will to
 be ambiguous or doubtfull, it should
 be * construed, as it might come
 nearest to the honour of God, and
 the honest intention of the Testator.
 But let the vengeance due to such
 unchristian deeds, light on the
 Actors that doe them: not on the
 Kingdome wherein they are suffered
 to be done. And let other Rich men
 be warned by such wretched exam-
 ples, not to * marry their minds to
 their money: as that they will doe
 no good with their goods, till death
 divorceth them. Considering there-
 fore the shortnesse of thine owne
 life, and the uncertaintie of others
 just dealing after thy death, in these
 unjust dayes: let me advise thee
 (whom God hath blessed with abi-
 lity, and an intent to doe good) to
 become in thy life time, thine owne
 administrator: make thine own hands
 thine executors, and thine owne eyes
 thy over-seers: cause thy landborne

1 Cor. 4. 5.
 Act. 7. 31.
 12.

* Voluntarius
 testatoris
 magis inspi-
 cienda est
 quam ver-
 ba cum vi-
 vis sect. sani
 C de fidei
 cum. R. ad.
 leg. Fal. l. est
 ff. ad Treb l.
 ubi te rogo.
 * Malvimo-
 nium inter
 Aurum &
 Arcam di-
 vartium in
 ter Deum
 & Ani-
 mam,
 August.
 Felix quem
 faciunt ali-
 na periculo
 cautum.

Gal. 6. 9. to give her light *before thee*, and not
 Mat. 10. 42. *behind thee*: give God the glory, and
 Mat. 9. 41. thou shalt receive of him in due
 Mat. 25. 41. time the reward, which of his grace
 Luk. 24. 14. and mercy he hath promised to thy
 and 18. 22. good workes.

1 Cor. 15.

58.

Apo. 14. 13

Job. 14. 5.

Job. 33. 24

2 Kin. 10. 7.

2 Kin. 5. 7.

8. 10.

Joh. 9. 7.

2 King. 1.

2. 3.

4. Having thus set thy house and
 soule in order (if the determined
 number of thy dayes be not expi-
 red) God will either have mercy
 upon thee, and say, *Spare him* (*O*
killling malady) *that he goe not downe*
into the pit ; for *I have received a re-*
conciliation. Or else, his *Fatherly*
providence will direct thee to such a
Physitian and to such *meanes*, as
 that by his *blessing* upon their *endea-*
vours thou shalt recover, and be re-
 stored to thy former health againe.
 But in any wise, take heed that
 thou, nor none for thee, send unto
soorceiers, wizards, charmers, or in-
chanters for helpe: for this were
 to leave the *God of Israel*, and to goe
 to *Baalzebub the God of Ekron* for
 helpe as did wicked *Abaziah*, and
 to breake thy vow which thou hast
 made with the blessed *Trinity* in
 thy

thy Baptisme : and be sure that God will never give a blessing by those meanes which he hath accursed : but if hee permit *Satan* to cure thy body, feare least it tend to the damnation of thy soule. Thou art tryed : beware.

Lev. 20. 6.
Deu. 18. 10,
&c.
1 Thes. 2.
10.
Lev. 13. 3

5. When thou hast sent for the *Physitian* ; take heed that thou put not thy trust rather in the *Phytian*, than in the *Lord*, as *Asah* did, of whom it is said, that hee sought not in the *Lord*, in his disease, but to the *Physitian* : which is a kind of idolatry, that will increase the *Lords* anger, and make the *Physick* receivd uneffectuall. Use therefore the *Physitian* as Gods *Instrument*, and *Physick* as Gods *meanes*. And seeing it is not lawfull without Prayer to use ordinary food, 1 *Tim.* 4. 4. much less extraordinary *Physick* (whose good effect depends upon the blessing of God :) before thou takest thy *Physick*, pray therefore heartily unto God to blesse it unto thy use, in these or the like words.

2 Chr. 16.
12.

Isai 1 5, 7.
Jer. 8. 22.

*A Prayer before taking of
Physick.*

1 Sam. 2. 6.

2 Sam. 14.
14.

O Mercifull Father, who art the Lord of health, and of sicknesse, of life, and of death: who killest, and makest alive: who bringest downe to the grave, and raisest up againe: I come unto thee, as to the onely Physitian, who canst cure my soule from sinne, and my body from sicknesse. I desire neither life nor death, but referre my selfe to thy most holy will. For, though wee must needs dye, and being dead our lives are as water spilt on the ground, which cannot bee gathered up againe: yet hath thy gracious providence (whilest life remaineth) appointed meanes which thou wilt have thy children to use; and (by the lawfull use thereof) to expect thy blessing upon thine owne meanes, to the curing of the sicknesse, and restitution of their health. And now, O Lord, in this my necessity, I have according to thine ordi-

ordinance, sent for thy servant
 (the *Physitian*) who hath prepa-
 red for mee this *Physick* which
 I receive as *meanes* sent from thy
 fatherly hand: I beseech thee there-
 fore, that as by thy blessing on a
bundle of dry figs, thou didst heale
Ezechias sore, that hee recovered,
 and by *seven times washing* in the
river of Iordan, didst cleanse *Naa-*
man the Syrian of his Leprosie:
 and diddest restore the man that
 was blind from his birth, by an-
 ointing his eyes with clay and spit-
 sle, and sending him to wash in
 the *pool of Siloam*; and by touch-
 ing the hand of *Peters wives*
Mother, diddest cure her of her
 feaver: and diddest restore the
 Woman that touched the hemne
 of thy Garment, from her bloody
 issue; So it would please thee of
 thine infinite goodnesse and mercy,
 to sanctifie this *Physick* to my use,
 and to give such a blessing unto it,
 that it may (if it bee thy will
 and pleasure) remoove this my sick-
 nesse and paine, and restore mee to
 health

Isai. 38. 21.

Ioh. 9. 6. 7

Mat. 8. 15.

Mat. 8. 20.
&c.

Job. 14.

health and strength againe. But if the number of those dayes which thou hast appointed for me, to live in this vale of misery, bee at an end, and that thou hast sent this sicknesse as thy Messenger, to call mee out of this mortall life; then Lord let thy blessed will bee done: for I submit my will to thy most holy pleasure. Onely I beseech thee increase my Faith and Patience, and let thy grace and mercy be never wanting unto me; but in the midst of all extremities, assist mee with thy holy Spirit, that I may willingly and cheerfully resign up my Soule (the price of thine own blood) into thy most gracious hands and custody. Grant this, O Father, for Iesus Christ his sake, to whom, with thee, and the holy Ghost, be all honour and glory both now and evermore, Amen.

Medita-

Meditations for the sick,

WHilest thy sicknesse remaineth, use often (for thy comfort) these few Meditations, taken from the ends wherefore God sendeth afflictions to his Children. Those are *tenne*.

1. That by afflictions God may not only * correct our sinnes past: but also worke in us a deeper *loosing* of our naturall *curruption*, and prevent us from falling into many other sinnes, which otherwise wee would commit; like a good Father, who suffers his tender Babe to scorch his finger in a candle, that he may the rather learne to beware of falling into a greater fire. So that the Child of God may say with David, it is good for me that I have bene afflicted, that I may learne thy statutes; for, before I was afflicted I went astray, but now I keepe thy word. And indeed (saith Saint Paul) we are chastened of the Lord, because wee should not be condemned with

* Deus suos percutit ut emendet.

Hier. Comin. Esa. l. 6.

Deus calamitates in fugit non extinguere sed castigare nos cupiens. Basil. serm. 3 in devites.

Psa. 119.

31.

Psa. 19. 67

1 Cor. 11. 33

2 Sam. 12.
10.

Verse 13.

with the world. With one crosse God maketh two cures: the prevention of sinnes past, the prevention of sinne to come. For though the eternall punishment of sinne (as it proceedeth from Iustice) is fully pardoned in the Sacrifice of Christ yet wee are not (without serious judging of our selves) exempted from the temporall chastisement of sinne; for this proceedeth onely from the love of God, for our good. And this is the reason, that when Nathan told David, from the Lord, that his sinnes were forgiven; yet that the Sword (of Chastisement) should not depart from his house; and that his Child should surely dye. For God, like a skillfull Physitian, seeing the Soule to bee poysoned with the setting of sinne; and knowing that the reigning of the flesh will proove the ruine of the Spirit: ministreth the bitter pill of affliction, whereby the reliques of sinnes are purged; and the Soule more soundly cured: the Flesh is subdued, and the Spirit is

sanctified : Oh the odiousnesse of sin, which causeth God to chasten so severely his Children, whom otherwise he loveth so dearly ?

2. God sendeth affliction to scale unto us our Adoption, for every child whom God loveth he correcteth ; And hee is a Bastard that is not corrected. Yea, it is a sure note that where God seeth sinne and punishes not, there hee detests and loves not. Therefore it is said, that wee* suffered the wicked sonnes of Israel to continue in their sinnes without correction, because the Lord would slay them. On the other side, there is no surer token of Gods fatherly love and care, than to bee corrected with some crosse, as oft as wee commit any sinfull crime. Affliction therefore is a scale of Adoption, no signe of Reprobation. For the purest Corne is cleaneft fanned, the finest Gold is ofttest tryed, the sweetest Grape is hardest pressed, and the truest Christian heaviest crossed.

3. God sendeth affliction to

weane

Heb 12 6,
7, 8.

* Ad mala
servantur
non in vi-
tura mali.

1 Sam. 2.

25.

a Namque
favor nimi-
us non est
favor, i. a

s. d. ingens :
At favor
in magno
sepe do'o c
latet.

Basil. An-
tho sacr.

* *Crebris
tribulationibus Ec-
clesiam su-
am Domi-
nus exerce-
ret: ne si
cuncta tem-
poralia
forte pro-
spere cur-
rant; inco-
latus præ-
sentis exi-
lij delecta-
ta, minus
caelestem
patriam
suspiret.*
Beda in
Can.

*Munda-
nus affectus
præsentia a-
mat, tem-
poralia
cumulat,
spiritualia
negligit, &*

cum totus se spargit in imis, nil potest amare de summis.
stin. Patriarch de disc. monast. cap 4. * 2 Cor. 12.

weane our hearts from too much lo-
ving this *world* and worldly vani-
ties: and to cause us the more ear-
nestly to desire and long for * *eternall*
life. For as the Children of
Israel (had they not beene ill in-
treated in *Egypt*) would never
have beene so willing to goe to-
wards *Canaan*: so (were it not
for the crosses and afflictions of
this life) Gods Children would
not so heartily long, and willingly
desire for the Kingdome of Hea-
ven. For, we see many *Epicures*
that would bee content to forgoe
Heaven, on condition that they
might still enjoy their earthly plea-
sures; and (having never tasted the
joyes of a better) how loath are
they to depart this life? where-
the * *Apostle* (that saw Heavens
glory) tells us, that there is no more
comparison twixt the joyes of *eternall*
life, and the pleasures of the
world, than there is betwixt the
stieft dung and the pleasanterst meat.

Phil. 3, 8.

between the stinkingst dung-bill
and the fairest bed-Chamber. As
therefore a loving nurse puts Worm-
and oe Mustard on the breast, to
make the childe the rather to for-
get the dug: so God mixeth some-
times affliction with the pleasures
and prosperitie of this life, lest
like the children of this genera-
(ion) they should forget God, and
fall into too much love of this pre-
sente vill world; and so by riches
grow proud: by fame insolent: by
honour wanton: and spurne with
the heele against the Lord, when
they waxe fat. For if Gods Chil-
dren love the world so well, when
like a curst-stepmother) shee mis-
uses and striks us, how should we
love this harlot if shee smiled upon
us, and stroaked us, as shee doth
her owne worldly Brats? Thus
saith God (like a wise and loving
father) embitter with crosses, the
pleasures of this life to his children
that (finding in this earthly state no
true and permanent joyes,) they
might sigh and long for eternal life,

*Ne sancti
viri alia
qua elati
one in hac
vita sus-
perbiant,
quibus
dam ten-
et at ouibu-
r primun-
tur. Ench-
in l. Reg.
Deut. 32,
15.*

* Crebris
tribulationibus Ec-
clesiam suam Domi-
nus exercet: ne si
cuncta tem-
poralia
forte pro-
spere cur-
ramus; inco-
latu pre-
sentis exi-
lij delecta-
ta, minus
caelestem
patriam
inspiret.
Beda in
Can.

Munda-
mus affectus
praesentia a-
mat, tem-
poralia
cumulat,
spiritualia
negligit, &

cum totus se spargit in imis, nil potest amare de summis. Justin. Patriarch de disc. monast. cap 4. * 2 Cor. 12.

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joyes of a better) how loath are
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the * Apostle (that saw Heavens
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nall life, and the pleasures of the
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(*an*) they should forget God, and
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sient world; and so by riches
grow proud: by *fame* insolent: by
beautie wanton: and spurne with
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dren love the world so well, when
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*Ne sancti
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vita sus-
perbiant,
quibus
dam ten-
tat ouibu-
s: primum
tur. Ench.
in 1. Reg.
Deut. 32,
15.*

where firm and everlasting joyes are onely to be found.

4. By affliction and sickness God exerciseth his *Children*, and the graces which he bestoweth upon them. Hee refineth and tryeth their faith, as the *Gold-smith* doth his *Gold* in the * *Furnace*, to make it shine more glistering & bright; he stirreth us up to pray more diligently and zealously, and proveth what patience we have learned at this while in his * *Schoole*. The like experience hee maketh of our *Hope*, *Love*, and all the rest of our *Christian vertues*: which without this tryall, would rust like *Iron* unexercised; or corrupt like standing waters, that either have no current or else are not poured from vessel to vessell, whose taste remaineth, and whose sence is not changed. And rather than a man should keepe still the sence of his corrupt nature to damnation, who would not wish to be changed from state to state, but

1 Pet. I. 7.

* *Ut igne purgati & ab admixtione vitiorum carnalium defecati, splendcant examinatae innocentie claritate.*
Hilar in Psal. 56.
* *Schola crucis Schola lucis. Gubernator in tempestate dignoscitur, in aciemiles probatur. delicata jestatio est, cum periculum non est: consistatio in adversis, probatio est veritatis.* Cyp. Ser. 4. Immo. ler. 48. 11.

crosses and sicknesse, to salvation? For as the *Camomill* which is trodden, groweth best, & sinelleth most fragrant: and as the *fish* is sweetest, that lives in the *saltest* waters: so those *soules* are most *precious* unto *Christ*, who are most exercised and afflicted with his *Crosse*.

5. God sendeth afflictions, to demonstrate unto the world, the *truenesse* of his *Childrens* love and service. Every *bypocrite* will serve God whilst he *prospereth* and *blesseth* him, as the *Devill* falsely accused *Job* to have done: but who (save his loving childe) will love and serve him in *adversitie* when God seemeth to be *angry* and *displeased* with him? yea, and cleave unto him most inseparably, when he seemeth (with the greatest *shame* and *disgrace*) to reject a man, and to cast him out of his favour? yea, when he seemeth to *wound* and *kill* as an *emie*: yet, then to say with *Job*, *Though thou, Lord, kill me, yet will I put my trust in thee.* The loving and serving of
Bb 2 God;

Iob 2,9,
10,

Iob 13,15

God; and trusting in his mercy in the time of our correction and misery, is the truest note of an unfained Child and servant of the Lord.

6. Sanctified affliction is a singular helpe to further our true conversion, and to drive us home by repentance to our heavenly Father.

In their affliction (saith the Lord) they will seeke me diligently. Egypt

burdens made Israel cry unto God.

Dauids troubles made him pray.

Hezechias sicknesse made him to weepe: and misery drove the Prodigall Child to returne and sue for his Fathers grace and mercy. Yea,

wee reade of many in the Gospel, that (by sicknesses and afflictions)

were driven to come unto Christ,

who (if they had health and prosperitie, as others) would have

(like others) neglected or contemned their Savior, & never have sought unto him for his saving health & grace. For, as the Ark of Noah, the higher it was tossed with the Flood, the nearer it mounted towards beaven: so the

sanctified

Hos. 5, 15.

Exod. 3, 7.

Psa. 86, 7.

Is. 38, 2, 3.

Luke 15,

16, &c.

afflicted Soule, the more it is exercised with affliction, the nearer it is lifted towards God. Oh blessed that crosse that draweth a sinner to come (upon the knees of his heart) unto Christ, to confesse his sinne miserie, and to implore his endlessse mercy ! Oh blessed, & blessed be that Christ, that never rejecteth the sinner that cometh unto him, though weather-driven by affliction and miserie !

7. Affliction worketh in us pity and compassion towards our fellow-brethren, that bee in distresse and misery : whereby we learne to have a fellow feeling of their calamities: and to console their estate, as if we suffered with them. And for this cause Christ himself would suffer, and bee tempted in all things like unto us (sinne onely excepted) that bee might bee a mercifull High Priest, touched with the feeling of our infirmities. For none can so heartily bemoane the misery of another, as he who first suffered himselfe the same affliction. Hereup-

"Deu n: n
delectat
pau's no
str's, sed
confessio
nem qua
rit errori
Alb. in
Psal. 2.
Poeniten

Heb. 13,

Heb. 4, 13
& 2. 18. &
5, 8, 9.

on a sinner in misery may boldly
say unto Christ,

*Non ignore mali, miseris succurris
Christe.*

Our frailty sith (O Christ) thou
didst perceive:

Condole our state, who stil in frailty
cleave.

8. God useth our sicknesses and
afflictions, as meanes and examples
both to * manifest unto others the
faith and vertues which he hath be-
stowed upon us: as also to streng-
then those who have not received
so great a measure of faith as wee.
For there can be no greater encour-
agement to a weak Christian, than
to behold a true professor (in the
extreamest sickness of his body)
supported with greater patience
and consolation in his soule. And
the comfortable and blessed depar-
ture of such a man will arme him
against the feare of death, and as-
sure him that the hope of the godly
is a farre more precious thing than
that flesh and blood can understand,
or mortall eyes behold, in this vale of
misery.

* Sinit
Deus ju-
stum vici-
dere in ca-
lamitates,
ut virtu-
tem que
in illis la-
tebat, al-
is per eam
manife-
staretur.
factat.

Dan. l. 2,
de Orth.
cap. 19.

And were it not that wee see many of those whom wee know to be the undoubted Children of God, to have endured such afflictions and calamities before us; the greatnesse of the miseries and crosses which oft-times we encounter, would make us doubt whether we be the children of God or no. And to this purpose S^t James saith, *God made Job and the Prophets an example of suffering adversitie, and of long patience.*

9) By afflictions God makes us conformable to the Image of Christ our Sonne, who being the Captaine of our Salvation, was made perfect through sufferings. And therefore he first bore the Crosse in shame, before hee was crowned with glory; and did first taste gall, before hee did taste the honey-combe: and was first derided, King of the Jewes, by the Souldiers in the High-Priests Hall, before hee was saluted, King of glory, by the Angels in his Fathers Courts. And the more lively our heavenly Father shall perceive

Rem, 8.
18.
1 Pe, 4, 14
Heb, 2, 11
Heb. 2. 7
Matt, 27;
34.
Luk, 24,
42.
Favor pos
silla gu
stavu.
Ter. lib.
de Cor
ron. mi
lit. c. 24.
Ps. 34, 7.

the image of his naturall Sonne to
 appeare in us, the better hee will
 love us; and when we have for
 time borne his likenesse in his suf-
 ferings, and fought and overcome
 we shall be crowned by Christ, and
 with Christ, sit on his Throne, and
 of Christ receive the precious white
 stone and morning starre, that shall
 make us shine like Christ for ever to
 his glory.

2 Tim. 4. 7
 8.

Apo. 3. 21

Apoc. 2,

17, 18.

Phil. 3. 21

Ideo t. n-

stantur

S. nōti, ut

si se ag-

noscant.

Primas.

Esse se

mōgitarum

virium

homo cie-

deret, si

nu' lum i n

quam eae

randem

virium

defectum

ntiret.

Greg. la.

Moral.

10. Lastly, that the godly may
 bee humbled in respect of their
 owne state and miserie: and God
 glorified by delivering them out of
 their troubles and afflictions, when
 they call upon him for his help and
 succour. For though that there be
 no man so pure, but if the Lord
 will straightly marke iniquities, he
 shall find in him just cause to punish
 him for his sinne: yet the Lord in
 mercie doth * not alwayes in the af-
 fliction of his Children respect
 their sinnes: but sometimes layeth

Iob P. 130. 3. * In his quæ patimur, nullum contra De-
 um murmur cordi nostro subrepat: quia ad quid be-
 rator noster operatur ignotum est. Greg. Epist. 31.

afflictions

afflictions and crosses upon them
for his glories sake. Thus our Savi-
our Christ told his Disciples, that
the man was not borne blind for his
owne or his Parents sinne: but that
the worke of God should be shewed on
him. So he told them likewise, that
Lazarus sicknesse was not unto the
death, but for the glory of God. O
the unspeakeable goodnesse of
God, which turneth those afflicti-
ons, which are the shame and pu-
nishment due to our sinnes, to bee
the subject of his honour and glo-
ry!

Ioh. 3. 9.

Ioh. 11. 4.

These are the blessed and profi-
table ends, wherefore God sendeth
sicknesse and affliction upon his
Children, whereby it may plainly
peare, that afflictions are not signes
either of Gods hatred, or of our re-
probation: but rather tokens and
pledges of his fatherly love unto his
Children whom he loveth & there-
fore chasteneth them in this life,
where, upon repentance, there re-
maines hope of pardon, rather than
to refer the punishment to that

*Malum
pati ma-
lum non
est: ma-
lum facere
malum est.
Chrys. de
Prod.
lud.*

* Cum
vexamus
ac premi-
um, cum
maximas
gratias a-
gimus in-
dulgentis-
simo Pa-
tri, quod
corrupte-
lam no-
stram non
patitur
longius
procedere,
sed plagis
ac verbe-
ritus
emenda-
re. Laet. lib.
1. cap. 23
Heb. 12,
11.

life where there is no hope of pardon, nor end of punishment. For this cause, the Christians in the * Primitive Church, were wont to give God great thanks, for afflicting them in this life. So the Apostles rejoiced, that they were counted worthy to suffer for Christs Name, Acts 5. 41. And the Christian Hebrews suffered with joy the spoiling of their goods, knowing that they had in Heaven a better, and an enduring substance. Heb. 10. 34. And in respect of those holy ends, the Apostle saith, That though no affliction for the present seemeth joyous, but grievous: yet, afterwards it bringeth the quiet fruit of righteousness to them who are thereby exercised. Pray therefore heartily, that as God hath sent unto thee this sicknesse: so it would please him to come himself unto thee, with thy sicknesse: by teaching thee to make those sufferers of it, for which he hath inflicted the same upon thee.

Meditation

*Meditations for one that is
recovered from sick-
nesse.*

If God hath of his mercy heard
thy Prayers, and restored thee to
thy health againe; consider with
thy selfe.

1. That thou hast now received
from God, as it were, another
life: Spend it therefore to the
honour of God, in newnesse of life.
Let thy sinne dye with thy sick-
nesse: but live thou by grace to ho-
linesse.

2. Be not the more secure, that
thou art restored to health, neither
insult in thy selfe, that thou hast
escaped death; but thinke rather,
that God (seeing how unprepared
thou wast) hath of his mercie
heard thy Prayer, spared thee, and
given thee some little longer time
of respite: that thou mayest both
amend thy life, and put thy selfe
in a better readinesse against the
time that hee shall call for thee,
without

without further delay, out of this world. For though thou hast escaped this, it may be, thou shalt not escape the next sicknesse.

3. Consider how fearefull a reckoning thou hadst made before the *Judgement Seat* of *Christ* by this time, if thou hadst dyed of this sicknesse: spend therefore the time that remaines, so, as that thou mayst be able to make a more comfortable account of thy life, when it must be expired indeed.

4. Put not farre off the day of death: thou knowst not for all this, how neere it is at hand: and (being so fairely warned) be wiser. For if thou be taken unprovided the next time, thy excuse will be lesse, and thy judgement greater.

5. Remember that thou hast vowed amendment and newnesse of life. Thou hast vowed a vow unto God, deferre not to pay it: for hee delighteth not in fooles; pay therefore that thou hast vowed. The unclean spirit is cast out: Oh let him not re-enter with seven worse than himselfe.

Eccl, 5. 3.

Matt, 12,
43, &c.

life. Thou hast *fished* out the
 scales of *contrition*, thou hast *wept*
 the teares of *repentance*, thou art
 washed in the poole of *Bethesda*,
 streaming with five bloody wounds
 not of a *troubling Angel*, but of
 the *Angel of Gods presence* *trou-*
bled with the wrath due to thy
 finnes: who descended into Hell,
 to restore thee to saving health, and
 Heaven. *Returne not now, with the*
Dogge, to thine owne vomite, nor
like the washed Sow, to wallow a-
gain in the mire of thy former
finnes, and uncleannesse: lest be-
ing intangled and overcome againe
with the filthinesse of sinne, (which
now thou hast escaped) thy latter
and prove worse than thy first begin-
ning. Twice therefore doth our
Saviour Christ give the same can-
tionary warning to bealed sinners.
 First, to the man cured of his 38
 yeeres disease; *Behold, thou art*
made whole; sinne no more, lest a
worse thing fall upon thee. Second-
ly, to the woman taken in adulte-
ry; Neither doe I condemne thee:

Ioh. 4, 24
 Isa. 63, 9,
 Luk. 4, 33

1 Pet. 3, 28
 22.

Ioh. 5, 14.

Ioh. 8, 11.

Goe

1 Pet, 4, 4

Ps, 90, 12

Go thy way, and sinne no more.
Teaching us, how dangerous
thing it is to relapse and fall again
into the former excelle of vice.
Take heed therefore unto thy ways
and pray for grace, that thou mayest
apply thy heart unto wisdom, during
that small number of dayes which
yet remaine behind. And for thy
present mercy and health received,
imitate the thankfull Leper, and
returne unto God this, or the like
thanksgiving.

*A Thanksgiving to be said of
one that is recovered
from sicknesse.*



1 Sam, 2, 6

Gracious and merciful
Father, who art
the Lord of health
and sicknesse, of life
and of death: who
killest, and makest alive: who bringest
downe to the grave, and raisest up a-
gain, who art the onely preserver
of all those that trust in thee; I thy
poore

poore & unworthy servant, having
now (by experience of my painful
sicknesse) felt the grievousnesse of
misery due unto sin, and the great-
nesse of thy mercy in forgiving sin-
ners; & perceiving with what a fa-
therly compassion thou hast heard
my prayers, and restored me to my
health and strength againe: doe
here (upon the bended knees of my
heart) returne (with the thankfull
Lep^r) to acknowledge thee alone
to bee the God of my health and
salvation: and to give thee the
praise and glory for my strength
and deliverance out of that grie-
vous disease and malady: and for
thus turning my mourning into
mirth, my sicknesse into health,
and my death into life, My sinnes
deserved punishment, and thou
hast corrected me, but hast not gi-
ven me over unto death. * I looked
(from the day to the night) when thou
wouldest make an end of me: I did
utter like a Crane, or a Swallow:
I murmured (as a Dove) when the
bitternesse of sicknesse oppressed me: I
lifted

* Isa. 38.
&c.

lifted up mine eyes unto thee, O Lord, and thou diddest comfort me, for thou didst cast all my sinnes behind thy backe, and didst deliver my soule from the pit of corruption: and when I found no helpe in my selfe, nor in any other creature (saying, I am deprived of the residue of my yeares, I shall see man no more, among the Inhabitants of the world) then didst thou restore me to health againe, and gavest life unto mee: I found thee O Lord, ready to save me.

And now, Lord, I confesse, that I can never yeeld unto thee such a measure of thankes, as thou hast (for this benefit) deserved at my hands. And (seeing that I can never be able to repay thy goodness with acceptable workes,) Oh, that I could with *Mary Magdalen* testify the love & thankfulness of my heart, with abounding tears! Oh, what shall I be able to render unto thee, O Lord, for all these benefits which thou bestowest upon my soule! Surely, as in my sickness, when I had nothing else to give un-

to thee; I offered *Christ* and his *merits* unto thee as a *ransome* for my *sinnes*; so being now restored by thy grace unto my health and strength, and having no better thing to give: behold, O Lord, I doe here offer up my *selfe* unto thee, beseeching thee so to assist me with thy holy Spirit, that the remainder of my life may be wholly spent in setting forth thy praise and glory.

Rom, i, 1

O Lord, forgive mee my former follies and unthankfulnesse; that I was no more carefull to love thee according to thy *goodnesse*, nor to serve thee according to thy *will*; nor to obey thee according to thy *Commandments*: nor to thanke thee according to thy *benefits*. And seeing thou knowest that of my *selfe* I am not sufficient so much as to thinke a good thought, (much lesse to doe that which is good and acceptable in thy sight;) assist mee with thy grace & holy Spirit, that I may (in my *prosperity*) as devoutly spend my health in thy service as I was

Tib 3, 12

Psa, 90, 11

was earnest in my sicknesse to be
 it at thy hands. And suffer me
 never to forget either this thy mercy
 in restoring mee to my health,
 those vomes and promises, which
 have made unto thee in my sick-
 nesse. With my new health, re-
 in mee, O Lord, a right Spirit
 which may free me from the flave-
 ry of sinne, and establish my heart
 in the service of grace. Worke in
 mee a greater detestation of all
 sinnes (which were the causes of
 thy anger and my sicknesse:) and
 increase my Faith in Jesus Christ
 who is the Author of my health
 and salvation. Let thy good Spirit
 leade me in the way that I should
 walke; and teach mee to deny all un-
 godlinesse, and worldly lusts, and to
 live soberly, righteously and godly in
 this world, that others by my ex-
 ample may thinke better of thy
 truth. And sith this time (which I
 have yet to live) is but a little re-
 spite and small remnant of dayes,
 which cannot long continue; Teach
 me, O my God, so to number my
 dayes.

that I may apply my heart to
 spirituall wisdom, which dire-
 cteth to salvation. And to this end,
 make me more zealous than I have
 been in religion, more devout in
 prayer, more fervent in spirit, more
 ready to heare and profit by the
 teaching of the Gospel: more help-
 full to my poore brethren, more
 watchfull over my wayes, more
 faithful in my calling, and every
 way more abundant in all good
 works. Let me in the joyfull time
 of prosperity feare the evill day of
 affliction: in the time of health
 make of sicknesse: in the time of
 health make my selfe ready for
 death: and when death approacheth,
 prepare my selfe for judgement. Let
 my whole life be an expressing thank-
 fulnesse unto thee for thy grace &
 mercy. And therefore, O Lord, I
 come here from the very bottome of
 my heart, together with the thou-
 sand thousands of Angels, the foure
 castles, and twenty foure Elders, and
 the creatures in heaven and on the
 earth, acknowledge to be due unto thee

Apo, 5. 12
 &c,

O Father, which fitteſt upon the Throne, and to the Lambe, thy Son who ſitteth at thy right hand: and to the holy Spirit, which proceedeth from both, the holy Trinity of perſons in Unity of ſubſtance: all praife, honour, glory, and power from this time forth, and for evermore, Amen.

Meditations for one that is like to die.

IF thy ſickeſſe be like to increaſe unto death: then meditate on three things: Firſt, how gracious God dealeth with thee, Secondly, from what evils death will free thee. Thirdly, what good death will bring unto thee.

First, concerning Gods favourable dealing with thee.

1. Meditate, that God uſeth this chaſtiſement of thy body, but as a Medicine to cure thy ſoule by drawing thee (who art ſicke in ſinne) to come by repentance unto

Chriſt.

Christ (thy Physician) to have thy
soul healed.

2. That the sorest sicknesse or
painefullest disease which thou
canst endure, is nothing, if it be com-
pared to those calamities and paines
which Jesus Christ thy Saviour
hath suffered for thee: when in a
body sinnet, he endured the wrath
of God, the paines of hell, and a
curst death, which was due to thy
sins. Justly therefore may he use
those words of Jeramy. Behold,
and see if there be any sorrow like un-
to my sorrow, which is done unto me;
wherewith the Lord hath afflicted me
in the day of his fierce wrath. Hath the
Name of God endured so much for
thy redemption; and wilt not thou a
full man endure a little sicknesse
for his pleasure; especially when it
is for thy good?

3. That when thy sicknesse and
disease is at the extreamest; yet it is
lesse & easier than thy sins have de-
served. Let thine owne conscience
judge whether thou hast not deser-
ved worse than all that thou dost suf-
fer.

Mur-

Mat. 9, 12

Luke 22.

14.

Psa. 88, 7.

Isa. 53, 4.

Psa. 18, 5.

Heb. 5, 7.

Gal. 3, 13.

Lam. 1, 15.

Dum legi-

mus vel

audimus

quos &

quanta

ille sine

culpa su-

stinuit, in-

te ligimus

nos pecca-

tores om-

nia debere

libenter

sustinere.

Theod.

ad 5. c. in

Rom.

Murmur not therefore, considering thy manifold and grievous sinnes, thanke God that thou art not plagued with farre more grievous punishments. Thinke how willingly, the damned in Hel would endure thy extremeſt paines a thousand yeares, on condition that thou had but the hope to be ſaved, (after ſo many yeares) to be free of their eternall tormentes. And ſeeing that it is his mercy that thou art not rather conſumed than corrected; how canſt thou but beare patiently his temporall correction, ſeeing the end is to ſave thee from eternall condemnation?

4. That nothing cometh to paſſe in this caſe unto thee, but ſuch as ordinarily befell to others thy brethren: who (being the beloved and undoubted ſervants of God when they lived on earth) are now moſt bleſſed and glorious Saints with Chriſt in Heaven: as Job, David, Lazarus, &c. They groaned for a time, as thou doeſt, under the like burthen: but they are now delivered

Lam, 3, 32

1 Cor. 11.
32.

Heb. 11.

35. &c,

1 Pet. 5, 9

erred from *all* their miseries troubles, and calamities. And so likewise ere long (if thou wilt patiently carry the Lords lease) thou shalt also be delivered from thy sickness and pain; either by *restitution* to thy former health, with Job; or (which is farre better) by being received to heavenly rest, with Lazarus.

5. Lastly, that God hath not given thee over into the *hand* of thine enemy, to be punished and disgraced; but (being thy loving Father) hee correcteth thee with his own mercifull hand. When David had his *wish*, to chuse his *owne* chastisement; he chose rather to be corrected by the hand of God, than by any other meanes; *Let us fall into the hands of the Lord, for his mercies are great; and let me not fall into the hands of man.* Who wil not take any affliction in good part, when it commeth from the hand of God, from whom (though no affliction seemeth joyous for the present) we know nothing commeth but

2 Sam, 24
14.

Heb, 12.
11.

2 Sam. 16
9, 10.

Psa. 39, 9.

Iob 1. 10.

Mar. 26,
36.

Verf. 42.

but what is good? The confidence on hereof made David to endure Simei's cursed railing, with greater patience; and to correct himselfe another time for his impatience; *I should not have opened my mouth, because thou didst it: and to reprove the unadvised speech of his wife, Thou speakest like a foolish woman. What? shall we receive good at the hand of God, and not receive evil? And though the cup of God's wrath due to our sins, was such a horror to our Saviours humanity, that he earnestly prayed that it might passe from him: yet (when hee considered that it was reached unto him by the hand and will of his Father) he willingly submitted himselfe to drinke it to the very dregs thereof. Nothing will more arme thee with patience in thy sickness, than to see that it cometh from the hand of thy heavenly Father, who would never send it, but that he seeth it to be unto thee both needfull and profitable.*

The second sort of Meditations

are, to consider from what

evils death will

free thee,

freeth thee from a corruptible

body, which was conceived in

the weaknesse of flesh, the beate of

the staine of sinne, and borne

in the blood of filthinesse; a living

image of thy soule, a lively instru-

ment of sinne, a very sacke of stin-

king dung; the excrements of

holenostriils, eares, poares, and

other passages (duely considered)

will seeme more loathsome than

the uncleanest sinck or vault. In-

much that, whereas trees and

plants bring forth leaves, flowers,

fruits, and sweet smells, man's body

brings forth naturally nothing but

wormes, rottennesse, and filthy

linch. His affections are altogether

corrupted; and the imaginations of

his heart are onely evill continually.

Hence it is that the ungodly is not

satisfied with propbanessee, nor

C c

the

Psalm 14, 1.
Gal 6, 5.

the voluptuous with pleasures, nor the ambitious with preferment, nor the curious with preciseness, nor the malicious with revenge, nor the lecherous with uncleanness, nor the covetous with gaine, nor the drunkard with drinking. Now passions and fashions doe daily grow: new feares and afflictions doe still arise: here wrath lies in wait, there vain glory vexeth: here pride lifts up, there disgrace casts downe; and every one waiteth who shall arise to the ruine of another. Now a man is privily stung with back-biting like fiery Serpents: anon, he is in danger to be openly devoured of his enemies, like Daniels Lyons. And a godly man, where ere hee liveth shall ever be vexed (like Lot) with Sodoms uncleanness.

Rom. 6, 7.

Apo. 21, 4

2. Death brings unto the godly an end of sinning, and of all the miseries which are due unto sinne: so that after death there shall bee no more sorrow, nor crying: neither shall there be any more paine; for God shall wipe away all teares from

Yea, by death wee are separated from the company of wicked men, and God taketh away mercy from all and righteous men from the evil world. So hee dealt with Josiah: I will gather thee to thy Fathers, and thou shalt bee put into thy grave in peace: and thine eyes shall not see all the evil which I will bring upon this place. And God hides them for a while in the grave, untill the indignation passe over. So that as Paradise is the Haven of the soules joy: so the grave may bee termed the Haven of the bodie's rest.

3. Whereas this wicked body lives in a world of wickednesse, so that the poore soule cannot looke out at the eye, and not bee infected: nor heare by the eare, and not bee distracted; nor smell at the nostrils, and not be tainted; nor taste with the tongue, and not bee allured; nor touch by the hand, and not bee deceived; and every sense upon every temptation is ready to betray the soule: by death the soule shall be delivered from this thraldome,

Isa, 57, 1

2 King, 22
20.

Isa, 26, 20

Ioh, 5, 19.

and this corruptible body shall be
incorruption, and this mortalitie
shall be immortalitie, 1 Cor. 15: 54. Oh blessed
thriceblessed be that death in
Lord, which delivers us out of
evill, & world, and freeth us from
such a body or bondage of corrup-
tion.

The third sort of Meditation, is
to consider what good death will
bring unto thee.

1. **D**Eath bringeth to the good
mans soule to enjoy an im-
mediate Communion with the ble-
sed Trinity, in everlasting blisse
and glory.

2. It translates the soule from
the miseries of this world, the
slugion of sinne, and societie of sin-
ners, to the Citie of the living God,
the celestiall Ierusalem, and the com-
pany of innumerable Angels, and
the assembly and congregation of
first borne, which are written in hea-
ven, and to God the Iudge of all,

Heb. 12,
22, 23, 24.

the soules of iust men made perfect,
and Iesus the Mediatour of the new
covenant.

Death putteth the Soule into
eternall and full possession of all
the Inheritance and happinesse,
which Christ hath either promised
unto thee in his Word, or purchased
for thee by his blood.

This is the good, and happinesse,
whereunto a blessed death will
bring thee. And what truely reli-
gious Christian that is yong, would
not wish himselfe old, that his ap-
pointed time might the sooner ap-
proach, to enter into this celestiall
paradise? where thou maiest ex-
change thy brasse for gold, thy vaine
honour for felicitie, thy vilenesse for
glorie, thy bondage for freedome,
thy lease for an inheritance, and thy
mortall state for an immortall life.
He that doth not daily desire this
blessednesse above all things, of
all others he is lesse worthy to enjoy

If * Cato Vricensis, and Cleom-
entus, two Heathen men, (rea-
ding

* Plut. in
vit. Cat.
Cic. Tul.
quæst. l. i.
Vil de
precipiti
venias in
Tartara
saxo, Vt
quæ Socra-
ticum de
n. ce legit
opus.
Ovid. in
Ibina.

Mat, 25,
21.

ding *Plato's* booke of the immortality of the soule) did voluntarily the one breake his necke; the other runne upon his sword, that they might the sooner (as they thought) have enjoyed those joyes: what shame is it for Christians (knowing those things in a more excellent measure and manner, out of Gods owne booke) not to be willing to enter into those heavenly joyes, specially when their master calls for them thither. If therefore there be in thee any love of God, or desire of thine owne happinesse or salvation, when the time of thy departing draweth neere; that time, say, and manner of death, which God in his unchangeable Counsell hath appointed, & determined before thou wast borne; yeeld and surrender up (willingly, and cheerfully) thy soule into the mercifull hand of *Jesus Christ thy Saviour*. And to this end, when the time is come; as the *Angels* in the sight of *Manoah* and his wife, ascended from the Altar up to beaven in the flame

of the sacrifice: so endeavour
that thy soule in the sight of
thy friends, may from the Altar of
contrite heart, ascend up to hea-
ven, in the sweet perfume of this,
the like spirituall sacrifice of
prayer.

A Prayer for a sicke man, when hee
is told that he is not a man for
this world, but must pre-
pare himselfe to goe
unto God.



Heavenly Father,
who art the Lord
God of the spirits of
all flesh, and hast
made us these soules,
and hast appointed us the time, as
to come into this world, so (having
finished our course) to goe out of
the same: the number of my dayes,
which thou hast determined, are
now expired, and I am come to
that utmost bound, which thou
hast appointed, beyond which I c-
annot passe. I know (O Lord) that if

Luk, 19.
16, 20.
Num, 16.
22.
Num, 27.
16.
Ier, 38, 10
Acts 13,
25, 26,
2 Tim. 4, 7
Ps. 90, 12
Iob 14, 5,
14, & 16,
22, & 11,
Luke 22,
53.

- Ps. 143, 2. *thou enterest into judgement, no man can be justified in thy sight: And (O Lord) of all others should appeare most impure and unjust; for*
- 1 Tim. 4, 7 *I have not fought that good fight, for the defence of thy faith and religion, with that zeale and constancy that I should: but for feare of displeasing the world, I have given way unto sinnes and errors: and for desire to please my flesh, I have broken all thy Commandements in thought, word, and deed: so that my sinnes have taken such hold upon me, that I am not able to loose them, and they are more in number than the haire of my head. If thou wilt, straightly marke mine iniquities,*
- Ps. 130, 3. *Lord, Where shall I stand? If thou*
- Dan. 5, 27 *weighest me in the ballance, I shall be found too light: For I am voyd of all righteousness that might merit thy mercie: and laden with all iniquities that most justly deserve thy heaviest wrath. But O my Lord, and my God, for Jesus Christ*
- Mat. 23, 18. *thy Sonnes sake, in whom onely thou art well pleased with all penitent and beleeving*
- Mat. 3, 17. *thy Sonnes sake, in whom onely thou art well pleased with all penitent and beleeving*

beleeving sinners; take pity and
compassion upon mee, who am the
chief of sinners. Blot out all my
sinnes, out of thy remembrance,
and wash away all my transgressions
out of thy sight, with the precious
blood of thy Sonne, which I be-
lieve that hee (as an undefiled
Lambe) hath shed for the cleansing
of my sinnes. In this faith I lived;
in this faith I die: beleeving that
Jesus Christ died for my sinnes, and
rose againe for my justification. And
knowing that hee hath endured that
death, and borne the burthen of that
judgement which was due unto my
sinnes: O Father, for his death and
passions sake, (now that I am com-
ing to appeare before thy Judge-
ment seat) acquit and deliver me
from that fearful judgement which
my sinnes have justly deserved. And
performe unto me that gracious &
comfortable promise which thou
hast made in thy Gospel: That who-
ever beleeueth in thee, shall ever-
lasting life, and shall not come into
judgement, but shall passe from death

1 Tim. 1,
15.
Ezech. 18
22.
Psa. 51, 2.
1 Pet. 1, 19
Iob 1, 29

Rom. 4, 15
1 Cor. 15,
3, 4
1 Pet. 2, 24

Ioh. 8, 24

unto life. Strengthen, O Christ, my
 Faith: that I may put the whole
 confidence of my salvation in the
 merits of thy obedience and blood.
 Increase, O holy Spirit, my pa-
 tience; lay no more upon me than
 I am able to beare: and enable me
 to beare so much as shal stand with
 thy blessed will & pleasure. O blef-
 sed Trinity in Vnity, my Creator,
 Redeemer, & Sanctifier, vouchsafe
 that as my *outward* man doth de-
 cay; so my *inward* man may more
 and more by thy grace and consola-
 tion, increase & gather strength.
 O Saviour, put my soule in a readi-
 nesse, that (like a *Wise Virgin*, ha-
 ving the *Wedding Garment* of thy
 righteousness and holinesse) she
 may be ready to meete thee at thy
 coming, *with oyle in her Lampe*.
 Marry her unto thy selfe, that she
 may be one with thee in ever lasting
 love and fellowship: O Lord, reprove
 Satan, and chase him away: Deli-
 ver my Soule from the power of the
 dog. Save me from the Lyons mouth.
 I thanke thee, O Lord, for all thy
 blessings

Lu, 17, 5.

1 Cor, 10,

14.

Mat, 25, 4

Mat, 22,

11.

Apoc, 19,

8.

Apo, 19, 7

Iohn, 17,

21.

Zac, 3, 2,

Psal, 12,

10, 21.

blessings both spirituall and tem-
 porall, bestowed upon mee: espe-
 cially for my redemption by the
 death of my Saviour *Christ*. I
 thanke thee that thou hast prote-
 cted me with thy holy *Angels* from
 my youth up untill now. Lord, I
 beseech thee, give them a charg to
 attend upon me, til thou callest for
 my soule; and then to carry her (as
 they did the soule of *Lazarus*) into
 thy heavenly *Kingdome*. And as
 the time of my departure shall ap-
 proach neerer unto me, so grant, O
 Lord, that my soul may draw neerer
 unto thee: And that I may joyfully
 commend my soule into thy hands, as
 into the hands of a loving Father,
 and mercifull Redeemer: & at that
 instant, O Lord graciously receive my
 spirit. All which that I may doe, as-
 sist mee, I beseech thee, with thy
 grace, and let thy holy Spirit con-
 tinue with me unto the end, and in
 the end, for Jesus Christ his sake,
 thy Son, my Lord, and onely Savi-
 our. In whose name I give thee
 thy glory, and begge these things
 at

Mat, 18, 8
 Heb, 1, 14

Luke 16,
 12.
 Mat, 8, 11
 Luke 13,
 18,
 Eph, 1, 10
 Act 15, 11
 Psal, 31 4
 Act, 7, 59.

at thy hand, in that Prayer which
Christ himselfe hath taught me
saying :

*Our Father which art in heauen,
Gc.*

*Meditations against despaire
or doubting of Gods
mercie.*

IT is found by continual experi-
ence, that neere the time of
death, (when the Children of God
are weakest) then Satan makes the
greatest flourish of his strength and
assailes them with his strongest
temptations. For hee knoweth
that either hee must now or never
prevaile ; for if their soules once
goe to Heaven, he shall never vex
nor trouble them any more. And
therefore he will now bestir him-
selfe as much as he can, and labour
to set before their eyes all the grosse
sinner which ever they committed,
and the Judgements of God which
are due unto them : thereby to
drive

drive them, if hee can to de-
spaire; which is a grievous sinne
than all the sinnes that they com-
mitted, or hee can accuse them
of.

If Satan therefore trouble thy
Conscience more towards thy death,
than in thy life time;

1. Confesse thy sinnes unto God,
not onely in generall, but also in
particular.

2. Make satisfaction unto those
men, whom thou hast wronged, if
thou be able. And if thou doest in-
justiously or fraudulently detain, or
keepe in thy possession, any lands or
goods that of right do belong to a-
ny widdow or fatherlesse childe, pre-
sume not, as thou tenderest thy
soules health, to looke Christ the
righteous Judge in the face; unlesse
thou doest first make a restitution
thereof to the right owners; for
the Law of God under the penaltie
of his curse, requireth thee to re-
store whatsoever was given thee to
keepe, or which was committed to thy
trust; or whatsoever by robbery, or
violent

Satans
first stras-
tagem, in
time of
death.
The de-
feature,

Lev, 6, 2, 3
4, &c.
Num. 5, 6,
2, 8.

Non re-
mittitur
peccatum,
nisi resti-
tuatur al-
latum.

Luke 19,
8, 9.

Eze, 18, 3
12, 16.

Mich, 6,
10, 11.

Luk, 13, 1.
ler, 18, 7,

Act, 2, 28.
Act, 8, 22.

1 Pet, 3, 9
Gen, 29, 9

Iam, 5, 14
15, 16.

Levit, 7, 6
7.

violent oppression, thou tookest from thy neighbour : with a fifth part for amends added to the principall. And unlesse that like *Zacchus* thou dost make restitution of such goods and lands, according to Gods Law, thou canst never truely repent, and without true repentance thou canst never bee saved. But though by the temptation of the Devill thou hast done wrong and injurie, yet if thou doest truely repent, and make restitution to thy power, the Lord hath promised to be mercifull unto thee, to heare the prayers of his faithfull Ministers for thee, to forgive thee thy trespassse, and sinne, and to receive thy soule in the merits of Christs blood, as a Lambe without blemish.

3. Aske God for Christ his sake pardon and forgivenesse. And then these troubles of minde are no discouragements, but rather comforts : exercises, not punishments. They are assurances unto thee that thou art in the right way : for the way to Heaven, is by the gates of Hell : that is,

by suffering pains in the body, and such doubtings in the mind, that thy estate in this life being every way made bitter, the joyes of eternal life may relish unto thee better and more sweet.

If Satan tell thee that thou hast no faith, because thou hast no feeling, meditate:

1. That the truest faith hath oftentimes the least feeling, and greatest doubts; but so long as thou hast such doubtings, they shall not be laid unto thy charge; for they belong to the flesh, from which thou art divorced. When thy flesh shall perish, thy weak inward man which hates them, and loves the Lord Jesus, shall be saved.

2. That it is a better faith, to believe without feeling than with feeling. The least faith (so much as a graine of Mustard seed, so much as is in an infant baptized) is enough to save the soule which loveth Christ, and beleeveeth in him.

3. That the child of God which desires to feelee the assurance of

Satans second fault.

The Christians encounter.

Psal, 7, 19

Mar, 9, 24

Mar, 17,

&c.

Mat, 14,

31.

Iob, 13, 15

Ma, 17, 20

Ma, 10, 10

of Gods favour, shall have his
 share, when God shall see it to
 be for his good: for God hath pro-
 mised to give them the water of
 life, who thirst for it. Wee have
 an example in * Master Glover the
 holy Martyr, who could have no
 comfortable feeling till hee came to
 the sight of the stake: and then cri-
 ed out, and clapped his hands for
 joy to his friends: saying, O Austin,
 he is come, he is come; meaning the
 feeling joy of Faith, and the holy
 Ghost. Tarry therefore the Lords
 leisure: be strong, and he shall comfort
 thine heart.

If Satan shall aggravate unto thee
 the greatnesse, the multitude, and
 heinousnesse of thy sinnes; medi-
 tate,

* That upon true repentance
 it is as easie with God to forgive
 the greatest sinne, as the least; and
 hee is as willing to forgive many,
 as to pardon one. And his mercy
 shineth more in pardoning great
 sinners, than small offenders; as ap-
 pears in the example of *Maria*

Apo. 2, 6.

Isa. 55, 1.

* Fox

Acts and
Moun.

Fol. 1555,

in the last

Edition

but one.

E. T. 1. 4.

E. T. 1. 4.

E. T. 1. 4.

Psalm 27,

16.

Satan

third as

saith,

of 1. 4.

The en-
counter.

1 Tim, 1,

15.

to Mary Magdalen, Peter, Paul, &c.
 And where sinne most abounded, there
 his grace rejoyce to abound much
 more.

Rom. 5, 20

That God did never forsake
 any man, till that a man did first
 forsake God, as appears in the ex-
 amples of Cain, Saul, Absolophel,
 Judas, &c.

That God calleth all, even
 those sinners who are heauie laden
 with sinne; and that he did never de-
 nish his mercy to any sinner that as-
 ked his mercy with a penitent heart.
 This the story of the Gospel wit-
 nesseth: There came unto Christ
 all sorts of sicke sinners: the blind,
 lame, halt, Lepers: such as were
 sicke of palsey, dropfies, bloody
 fluxes; such as were lunaticke, and
 possessed with unclean spirits, and
 Devils: Yet of all those, not one
 that came and asked his mercy and
 helpe, went away without his er-
 rand. If mercie he asked, mercie
 he found, were his sinnes never so
 great, were his disease never so
 grievous. Nay, he offered and gave
 his

Mat. 11, 28

Iob, 5, 59.

Luk, 7, 13

Isa, 56, 1.

Rom, 10,
20.

Iohn 14,

14

his mercy to many who never
asked it; (being moved only with
 the bowels of his owne compassion, and
 the sight of their *miserie*) as to the
 woman of *Samaris*, the widdow
 of *Naim*, and to the sicke man
 that lay at the Poole of *Bethesda*
 who had beene 38 yeeres sicke.
 he thus willingly gave his mercy
 to them that *did not ask it*, and was
 found of them (as the Prophet saith
 that sought him not; will he deny
 mercy unto thee, who dost so ear-
 nestly pray for it with *teares*? and
 dost like the poore *Publican*, so
 heartily knocke for it, with peniten-
 tiall sistr, upon a bruised & broken heart.
 Especially when thou prayest in
 thy *Father*, in the name and mediation
 of *Christ*, for whose sake he
 hath promised to *grant whatsoever we shall ask of him*: as sure as God
 is true, he will not. Though *Nim-
 vier* finnes had provoked the Lord
 to send out his sentence against
 them, yet upon their repentance, he
 recalled it againe, and spared the
 Citie: how much more if thou
 like

howeise repentest, will hee spare thee, seeing his sentence is not yet
forth against thee? If hee de-
clined the Judgement all Abah
sies, for the externall shew opely
which hee made of humiliation;
how much more will hee cleane
away his vengeance, if thou
wilt unfainedly repent of thy sinne,
and returns unto him for grace &
mercy.

Hee offered his mercy unto
Cain (who murdered his innocent
brother;) If thou doest well shalt not
be accepted? As if hee should
have said; if thou wilt leave thy
envie, and malice, & offer unto me
from a faithfull & a contrite heart:
both thou, and thine Oblation also
shall be acceptable unto me. And
to Judas (that so treacherously be-
trayed him,) in calling him friend,
a sweete application of love; and
when Judas offered, hee willingly
consented with that mouth (wherein
was never found guile) to kisse those
dissembling lips, under which lur-
ked the poyson of Asper. Had Judas
appre-

Novit do-
minus me-
tare sen-
tentiam,
si tu novu-
ris emen-
dare vitā.
Aug. in
Psal, 50.

Gen, 47.

Mat, 26,

50.

1 Pet, 2, 22

Ps, 140, 3.

Mat, 26,

50.

King. 20.
22-23.
ver. 21.

Indam
non tam
scelus quā
desperatio
fecit penis
ius interi-
re. Aug.
lib. de util.
pen. 1.

* Scelera-
rior omni-
bus & lu-
da extici-
t, quem
non pen-
tentia
duxit ad
dominum.
sed despe-
ratio tra-
didit ad lu-
quem.
Len.
Satans
third as
fault.

apprehended this word friend
of the mouth of Christ, as Ben-
didid the word Brother from the
mouth of Ahab; doubtlesse Ju-
da should have found the God
Israel more mercifull than Ben-
didid found the King of Israel. But
God was more displeased with
Cain for despairing of his mercy,
than for murdering his Brother;
and with Judas for hanging him-
self, than for betraying his Ma-
ster; in that they would make the
sinnes of mortall men greater than
the infinite mercy of the eternall
God: or as if they could bee more
sinfull, than God was mercifull.
Whereas the least drop of Christi
blood is of more merit to procure
Gods mercy for thy salvation, than
all the sinnes (that thou hast com-
mitted) can be of force to provoke
his wrath to thy damnation.

If Satan shall suggest, that
this is true of Gods mercy, but that
it doth not belong unto thee, because
that thy sinnes are greater than oth-
ers, or being sinnes of knowledge

and of many years continuance: and
as whereby others have bene un-
der: and all (for the most part) com-
mitted wilfully and presumptuously a-
gainst God and thy conscience. And
therefore though he will be mercifull
unto others, yet he will not be merci-
full unto thee, if thou meditate:

1. That many (who are now in
heaven most blessed and glorious
soules) committed in the same
kind (when they lived on earth) as
great and greater finnes than ever
thou hast committed, and continu-
ed (before they repented) in those
finnes as long as ever thou hast
done. As therefore all their finnes
and the continuance in them could
not hinder Gods mercy, upon their
repentance, from forgiving their
finnes, and receiving them into fa-
vour; no more shall thy finnes, and
continuance therein, hinder him from
being mercifull unto thee, if thou
dost repent, as they did: yet, upon
thy repentance, every one of their
examples is a pledge that he will
doe the same unto thee that he did
unto

The en-
counter.

1 Tim. I,
16.

unto them. For as the least sinne Gods Justice without Repentance is damnable; so the greatest sinne without Repentance is in his Mercy pardonable. Thy greatest and inveteratest sinnes are but the sinnes of man; but the least of his mercies is the mercie of God. Because thou knowest thine owne sinnes, thou doubttest whether they shall be pardoned. Marke how this doubtful case is resolved by God himselfe. Many in Isayes daies thought (as thou doest) that they had continued so long in sinne, that it was too late for them now to seek to returne unto God for Grace and Mercy. But God answered them; Seeke ye the Lord whilest he may be found: call ye upon him while he is neere. As if he had said; while life lasteth, and my Word is preached, I am neere to be found of all that seeke mee, and pray unto mee. The people reply: But we (O Lord) are grievous sinners, and therefore dare not presume to call upon thy Name, or to come neere thee.

Isa, 55. 6,
7, 8.

line Holinesse. To this the Lord
 answereth: Let the wicked forsake
 his way, and the man of iniquitie his
 thoughts, and let him returne unto
 me, and I will have mercy upon
 him, and be his God, and I will
 pardon him abundantly: But wee
 would think (say the people) that
 our finnes were but ordinary
 finnes, this promise of mercie
 might belong unto us. But because
 our finnes are so great, and of
 such long continuance, therefore
 we feare lest when we appeare
 before God, he will reject us. To
 this God answereth againe: My
 thoughts (of mercie) are, not your
 thoughts, neither are your wayes (of
 pardoning) my wayes: for as the
 Heavens are higher than the Earth,
 so are my wayes higher than your
 wayes, and my thoughts than your
 thoughts. If therefore every sinner in
 the world were a world of such sin-
 ners as thou art: doest thou but yet
 (what God bids thee) repent and
 believe, and the blood of Jesus
 Christ, being the blood of God, will
 cleanse

Acts 21,

28.

1 Joh, 17.

cleanseth both the inward and outward man from
your sinnes.

Ioh, 3, 16.

2. That as God did foresee
the sinnes which the world should
commit, and yet all those could
hinder him from saving the world,
so, that hee gave his only begotten
Sonne to death, to save at many of
the world, or would believe and repent
much lesse shall thy sinnes (being
the sinnes of the least number
the world) be able to hinder God
from saving thy soule, and for-
giving thy sinnes, if thou doest
repent and believe.

Rom, 5, 8,
9.

3. That if he loved thee so dearly
(when thou wast his enemy) that
he payed for thee so deere a price
the spilling of his beards blood, that
can kee thee now but be gracious unto
thee, when to save thee will cost
him but the casting of a gracious
look upon thee? Look not therefore
therefore to the greatness of
sinnes, but to the infiniteness of
his mercie, which is so surpassing
great, that if thou puttest all thine
owne grievous sinnes together, and
add

shall unto those the sin of *Kath*
 and yet, and put it unto them: I
 of all the *Kor* in
 world: (doubtless it would
 yet compare this
 with the *is* are
 God, and there will be no more
 between them, than
 the *low* and the
 in a *Country*.
 of the grievous sinnes
 we lead off, could never
 than unto Heaven,
 of the *of*:
 (*of*)
 in our sinne,
 needs be greater than
 needs be greater
 And so long as
 is greater than the
 the whole World, and then
 there is no doubt of
 If *Satan* shall *it*, *that* *the*
many *will* *be* *for* *the*
made *a* *man* *of* *the* *world*
 and yet *it* *shall* *be* *for* *me*

The En-
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sinners against and against, and that
thy repentance was but faintly
mocking of God, and that
thou hast so often broken thy
therefore God hath withdrawn
mercy, and hath changed his love
meditate.

The En-
counter.

a res-
member
(said Lu-
ther) that
Suspicious
was wont
to tell
mee, Ego

plus quam galileus Deo iuravi, &c. I have made
thousand times vowed unto God, that I
mend my life, but I could never performe my
Henceforth I will make no such vow, because I
know that I cannot keepe it. Vnlesse there
God will bee mercifull unto mee for Christs
and grant mee a blessed departure out of this
chad life, all my vows and good workes will
mee in no stead. This is the state of the
Children of God in this life. *Reade Luther on
Chap. 5.*

their corrupt flesh. And our oft
 prayer the same finnes Christ forgiveth
 us, when hee taught us to pray
 thus, O Father forgive us our tres-
 passes. And why doth Christ en-
 courage thee (who art but a sinfull
 creature) to forgive thy brother seven
 times in a day, if he shall re-
 venge thee sometimes in a day, and say it re-
 peatesly? But to assure thee that
 hee (being the God of mercy, and
 goodness it selfe) will forgive un-
 to thee thy seventy times seven, if thou
 repent a day, which thou hast com-
 mitted against him, if thou repent
 unto him by true repentance. The
 blind men were cured by looking
 (though with weake eyes) on the
 blinde Serpent, as oft as they were
 bitten by the fiery Serpent, in the
 wilderness, to assure thee that up-
 on thy tears of repentance, thou
 shalt be recovered by faith in Christ
 as oft as thou art wounded to
 death by sinne.

That thy salvation is ground-
 ed not upon the constancy of thine
 obedience, but upon the firm-
 nesse

Mat. 18. 21
 Luk. 17. 3
 Mar. 13. 12
 Num. 21. 9
 Job. 33. 17
 chrym
 gentes
 graves
 clementia
 Christi
 confitetur
 est scilicet
 ante locum
 da tuos.

I am, 1. 17.

Ro, 8, 28.

Ro, 9, 11.

* By these
keyes Pet

ter ope-

ned hea-

ven to

himselfe,

& after-

wards

with the

rest of

the Apos-

tles, unto

others.

Luke 22,

62.

Luke 24,

47, &c.

Job 20,

21, and

Job, 13, 1.

Rom, 11,

29.

Ro, 8, 9.

Sathans

sinne as

faule.

nesse of Gods Covenant. Thou

thou varieft with God; and

Covenant be broken on thy

part, yet it is firme on Gods

and therefore all is safe enough

thou wilt returne; for there is

variablenesse with him, neither

doubt of change. Hee hath looked

thy salvation, and made it sure

his own unchangeable purpose,

hath delivered to thy keeping

keyes, which are Faith and Re-

pentance; and whilst thou hast

thou maiest persuade thy selfe

thy salvation is sure and safe.

whom God loveth; bee loveth

and never repenteth of bestow-

ing his love on them who re-

pent and believe.

Lastly, If Sathan shall per-

suade thee, that thou hast been doubting

long time, and that it is best for

thee to despaire, seeing thy sinne

increaseth, and thy judgement draweth

neere; meditate:

1. That no sinne (though

ever so great) should bee a cause

to move any Christian to despaire.

as Gods mercy by so many mil-
 lions of degrees is greater: and
 yet every penitent and beleev-
 ing hath the pardon of all his
 sinnes confirmed by the Word and
 promise of God; two immutable
 things, wherein it is impossible that
 God should lie. His Word is, that at
 what time soever, a sinner who soever,
 who repent of his sinne what soever
 for both time, and sinnes, & sinners
 (indefinite) from the bottom of
 his heart, God will blot out all his
 iniquities of his remembrance, that
 they should be mentioned unto him no
 more. If wee will not take his
 word (which God forbid wee
 should doubt of) he hath given us
 his Oath: *A. I live, I desire not the
 death of the wicked, but that she will
 turne from his way and live. As
 he had said: Will ye not beleve
 my Word? I swear by my life that
 I delight not to damne any sinner
 for his sinnes, but rather to save
 him upon his conversion and re-
 pentance. The meditation herof
 moved Dr. Williams to exclaim;*

Heb, 6 18.

Eze 18. 22

Dr King

of London

his

Lectures

on Ionah.

Ezek, 33,

11.

O felices
nos quo-
rum causa
jurat De-
us! O mi-
serimos
nos, & nos
Deo qui-
dem ja-
ranti cre-
dimus. 111
Terunt
Isa. 28, 14.

Ob how happy are we when God
swears that he will not give damna-
tion. Ob what miserable wretches
are we, if we will not believe God
when he swears this truth unto us.
Listen, O drooping spirit, whose
soul is assailed with waves of
faithlesse despair, how happy were
it to see many like thee, and Her-
chias? (who make us like Doves for
the sense of sinne, and chatter like
Cranes and Swallows for the fears
of Gods anger): rather than to behold
many, who die like beasts without
any feeling of their owne estate,
or any fears of Gods wrath on Tri-
nall Seat, before which they must
appeare. Comfort thy selfe, O
languishing Soule; for if this God
hath any for whom Christ spilled
his blood on the Crosse, thou assur-
edly art one. Cheere up, therefore
thy selfe in the all-sufficient accom-
ment of the blood of the Lambe, who
spoketh better things, than that
Abel. And pray for those, who
never yet obtained the grace
have such a sense and detestation

He, 11, 24

None. Thou art one indeed, for
 Christ died, and from
 the wounded Spirit (judging
 according to his feeling than
 any hath wrung that dolefull
 cry of Christ, My God, my
 God, why hast thou forsaken me?
 doubt not but ere long thou
 shalt as truly raigne with him, as
 thou dost suffer with him;
 and Amen hath spoken
 No barre barres a man from sal-
 vation, but onely incredulity and
 hardness, nothing makes the
 way against the Holy Ghost
 pardonable, but want of repen-
 tance. The unfained desire to re-
 pent, is as acceptable unto God, as
 the perfectest repentance that thou
 couldest wish to performe unto
 him.

Meditate on these Evangelicall
 stories, and thou shalt see that
 in the very agony of death, God
 will so assist thee with his Spirit,
 that when Satan looketh for the
 victorie, hee shall receive
 the just foile; yea, when thy ge-

Ma, 27, 16

1 Tim, 2,

11.

2 Cor, 1,

10,

Apoc, 3,

14.

Heb, 6, 6.

Luke, 16,
22.

strings are broken, that thou canst not see this light, *Jesus Christ* will appear unto thee to comfort thy soul, and his *Holy Angels* will carry thee into his *Heavenly Kingdom*. Then shall thy friends behold thee, like *Moses*, *Angels* doing wonders indeed; when thou shalt see a *fruit* in his greatest *wickedness* by the *assistance of Gods Spirit* overcoming the strength of sinne, the terror of death, and all the power of *Satan*; and in the fire of Faith and perfume of Prayer, ascend with *Angels* victoriously into *Heaven*.

An admonition to them who desire to visite the sick.

They who come to visite the sick, must have a speciall care not to stand dimly, but standing in the sick persons face to disquiet him nor yet to speake loud, and to ask unprofitable questions, is most do-

If they see therefore that the
 sick partie is like to die, let them
 not dissemble: but lovingly and
 discreetly admonish him of his
 sickness, and to prepare for eter-
 nall life. One house well spent, when
 mans life is almost out spent, may
 give a mans assurance of eter-
 nall life. Soothe him not with the
 vain hope of *this* life, lest thou be-
 tray his soule to eternall death. Ad-
 monish him plainly of his estate,
 and ask him briefly these, or the
 like Questions.

Questions to be asked of a

now sicke or in what is like

to die. Of him, a good

man shall answer thus.

Dost thou helieve that Al-
 mighty God, the Trinitie of
 Persons in Vnitie of Essence, hath
 by his power made Heaven and
 Earth, and all things therein? and
 that he doth still by his diuine pro-
 uidence governe the same? So that
 nothing comes to pass in the world,

D d 5.

nor

not to thy selfe, but what his all-wise
hand and counsell had determined
fore to be done, and wouldst thou

2. Doeſt thou confeſſe that thou
haſt transgreſſed and broken the
holy Commandments of Almighty
God, in thought, word, and deed,
and haſt deſerved for breaking his
holy Law, the Curſe of God which
containeth all the miſeries of this
life, and everlaſting torments in
Hell fire, when this life is ended,
if ſo be that God ſhould deal
with thee according to thy de-
ſerts?

3. Art thou not ſorry in thy heart
that thou haſt ſo broken his Law,
and neglected his ſervice and wor-
ſhip, and ſo much followed the
world, and thine owne vaine plea-
ſures? And wouldſt thou not lead
a holier life, if thou wert to begin
again?

4. Doeſt thou not from thy
heart deſire to be reconciled unto
God in Jeſus Chriſt his Bleſſed ſon,
thy Mediator, who is at the right
hand of God in heaven, now appearing

Rō, 8, 34

Heb. 9, 14

in the sight of God, and
request unto him for thy
soul.

5. Dost thou renounce all con-
fidence in all other Mediators, or
Intercessors, Saints, or Angels, be-
lieving that Jesus Christ, the only
Mediator of the New Testament, is
able perfectly to save them that come
unto God by him, seeing he ever liveth
to make intercession for them and wilt
thou with David say unto Christ,
Whom have I in Heaven but thee?
And there is none upon earth that I de-
sire besides thee.

6. Dost thou consistently believe
and hope to be saved by the only
way of that bloody death and pas-
sion which thy Saviour Jesus Christ
suffered for thee? not putting
thy hope of salvation in thine own
works, nor in any other meanes or
creatures being assuredly perswa-
ded that there is no salvation in any
other, and that there is none other
place under Heaven, whereby thou
must be saved.

7. Dost thou hartily forgive
all

Heb. 9, 11
1 Tim. 2,
5.
Heb. 7, 25

Psal. 73,
25.

Act. 4, 12,
Act. 10,
43.

Isa. 16, 10

all wrongs and offences done
 offered unto thee, by any manner
 of person whatsoever? And dost
 thou as willingly (from thy heart)
ask forgiveness of them, whom
 thou hast grievously wronged
 word or deed? and dost thou
 cast out of thy heart all malice and
 hatred, which thou hast borne to
 any body; that thou maist appear
 before the Face of Christ (the
Prince of peace) in perfect love and
 charity?

8. Dost thy conscience tell
 thee of any thing, which thou hast
 wrongfully taken, and dost thou
 withhold, from any *widow or*
fatherless children, or from any o-
 ther person whatsoever? Be assured
 that unless thou shalt restore, like
Zacharias, those goods and lands (if
 thou be able) thou canst not truly
 repent; and without true repentance
 thou canst not be saved, nor look
 Christ in the face when thou shalt
 appear before his Judgement
 seat.

9. Dost thou firmly believe
 that

Isa. 9, 6,

Heb. 12,

14.

that thy body shall be raised up out
of the Grave, as the fount of the
of *Tramper*? And that thy body
and soule shall be united together
again in the Resurrection Day, so
appeare before the Lord *Iesus*
Christ, and thence to goe with
him into the Kingdome of Hea-
ven to live in everlasting blisse and
glory?

If the sick parry shall answer
to all these questions like a faith-
full Christian, then let all who are
present, joyne together and pray
for him, in these, or the like
words.

A Prayer to be said for the sick,

by them who wisite

him.

Mercifull Father,
who art the Lord and
giver of life, and to
whom belong the keys
of death, we

thy Children here assembled, doe
acknow-

James 5,

acknowledge, that (in respect of
 our manifold sinnes) wee are not
 worthy to aske any blessing for our
 selves at thy hands; much less
 to become suitors to thy Majesty
 the behalfe of others: yet because
 thou hast commanded us to pray one
 for another especially for the sick
 and hast promised that the prayer
 of the righteous shall availe much
 with thee: in the obedience there-
 fore of thy Commandement, and
 confident of thy gracious promise
 we are bold to become humble so-
 rters unto thy divine Majestie, in
 the behalfe of this our deare Bro-
 ther (or Sister) whom thou hast
 visited with the chastisement of
 thine owne fatherly hand: Wee
 could gladly with the restitution of
 his health, and a longer continuance
 of his life and Christian Fellowship
 amongst us: but for as much as it
 appeareth as farre as we can dis-
 cern, that thou hast appointed by
 thy disposition, to call for him
 out of this mortall life: we sub-
 mit our wills to thy blessed will, and
 acknowledge
 humbly

ably interest for Iesus Christ his
sake, and the merits of his bitter
sweat and passion (which hee hath
suffered for him) that thou woul-
dest pardon and forgive unto
all his finnes: as well that
wherein he was conceived and born,
as also all the offences & transgres-
sions, which ever since, to this day
and hour, hee hath committed in
thought, word and deed, against thy
divine Majestie. Cast them be-
hind thy backe: remove them as
from thy presence, as the East
from the West. Blot them out of
thy remembrance; lay them not to
his charge; wash them away with
the Blood of Christ, that they
may no more be seene: and deliver
him from all the judgements which
are due unto him for his sins, that
they may never trouble his consci-
ence, nor rise in judgement against
his Soule; and impute unto him
the righteousness of Iesus Christ,
whereby he may appeare righteous
in thy sight. And in his extremi-
tie at this time, wee beseech thee
looke

looke downe from Heaven upon
 him with those eyes of grace and
 compassion, wherewith thou
 wilt looke upon thy children
 in their affliction and misery. Pity
 thy wounded Servant: like the
 good Samaritan: for here is
 sicke Soule that needeth the helpe
 of such an Heavenly Physitian.
 Lord, increase his Faith, that he may
 beleve that Christ died for him
 and that his blood cleanseth him
 from all his finnes: and either
 increase his paine, or else increase his
 patience, to endure thy blessed will
 and pleasure. And good Lord, lay
 no more upon him, than thou shalt
 enable him to beare, Heare him
 unto thy selfe, with those sighs
 and groans, which cannot be ex-
 pressed. Make him now to see
 what is the hope of his Calling
 what is the exceeding greatnesse of
 thy Mercy and power toward
 them that beleve in thee: And
 his weaknesse. O Lord, shew thou
 thy strength. Defend him against
 the suggestions & temptations of the

thy what (as he hath all his life
 time) will now in his weaknesse
 especially seeke to offend him; and
 to denoure him. O Lord, save his soule;
 and preserve his body; & command thy
 holy Angels to bee about him; to
 aide him; and to chase away all e-
 vill and malignant Spirits far from
 him. Make him more and more to
 loath this world, and to desire to be
 with Christ. And
 when that good houre and time shall
 come (wherein thou hast determi-
 ned to call for him out of this pre-
 sent life) give him grace peacefully
 and joyfully to yield up his soule into
 thy mercifull hands, and doe thou re-
 ceive her into thy Mercie, and let
 thy blessed Angels carry her into
 thy Kingdom. Make his last houre
 his best houre; his last words his best
 words; and his last thoughts his best
 thoughts. And when the sign of
 his eye is gone, and his ransome shall
 suffice to doe his office, grant (O
 Lord) that his soule may (with
 thyne) behold Jesus Christ in
 Heaven ready to receive him: and
 that

The 14 and 19 Chapters of

The 34 Chapter of *Deuteronomy*.

The two last Chapters of *Jo-*

The 17 Chapter of the first of

The 2, 4 and 12 Chapters of the

The 38, 40 and 65 Chapters of

The History of the Passion of

The 8 Chapter to the *Romans*.

The 15 Chapter of the first Epi-

The fourth of the first Epistle to

The 5 Chapter of the second

Epistle of *Paul* to the *Corin-*

The first and last Chapters of

The 11 and 12 to the *He-*

The first Epistle of *Peter*.

The three first and the three

last

last Chapters of the Revelations
some of these.

And so exhorting the sick
to write upon God, by faith and
patience, till he send for him: and
praying the Lord to send them
joyfull meeting in the Kingdom of
Heaven, and a blessed Resurrection
at the last day: they may depart
at their pleasure, in the presence
of God.

Consolations against impenitency

The 8 Chapter of the first Epi-

IF in thy sickness: by extremity
of pain: thou be driven to impa-
tience, meditate:

1. That thy sinnes have deserve
the punishment of hell: therefore thou
must with greater patience
direct these suddenly to Christ.

2. That these are the severings
thy heavenly Father, and he is
in his hand. If thou diddest suffer
with reverence being told, the
correction of thy earthly Father.

how

how much rather shouldst thou
be subject thy selfe (being the
Child of God) to the chastisement
of thy heavenly Father, seeing it is
for thine eternal good?

part That Christ suffered in his
soul and body for you, for
sinners for them, therefore you must
more willingly suffer his blessed
passions for thine own good. There-
fore saith Peter, Christ suffered for
us, leaving you an example, that
ye should follow his steps. And let us
(saith Saint Paul) runne with joy and
meeknes for his sake, looking unto
Jesus the author and finisher of our
Faith, who for the joy that was set
before him, endured the Crosse, &c.

4. That these afflictions which
now you suffer, are nothing like
the sufferings which were accomplished in
the brethren that are in the world
with flesh & bone: Yea, Job's af-
flictions were farre more grievous.
There is no one of the Saints
which we are any so in heavenly
joyes, but endured as much as you
doe, before they went thither: as
many

The cause of our trouble (saith
 Christ) is but a *Medicum*. Gods
 will last but a *Medicum* (saith
 David) & little season (saith the
 Lord) and therefore calls all the
 world to our paine, but the bane of
 our life. David for this purpose
 compares his present trouble
 to a *Medicum*. And as he is saved
 by it. Compare the longest mis-
 fortune a man endures in this life,
 to the sting of death. All joyes &
 they will appeare to be nothing.
 And as the sight of *Alisandra* said
 to make the *Medicum* forget
 all her former death paines, so the
 sight of Christ in Heaven who was
 love for thee, will make all these
 pangs of death to be quite forgotten,
 as if they had never beene.
 like *Stephen*, who as soone as hee
 saw Christ forgot his own wrongs
 with the barres of the *Grave*, and
 turned to the *flowers*: and sweetly
 yielded his soule into the hands of
 his *Saviour*. Forget things to the
 paines, think of Christ in Heaven.
 For all our death, and he
 will

Medicum
 & videbo
 vos.

Iohn 16,
 16.

Psal, 80.

Apo, 6, 11

Iohn 14.

Psal, 110.

7. 8. 11. 12.

Nabunne

of the *Medicum*

transfiguration

of the *Medicum*

of the *Medicum*

of the *Medicum*

Iohn 16,

12.

of the *Medicum*

of the *Medicum*

of the *Medicum*

of the *Medicum*

of the *Medicum*

Apo 7.

of the *Medicum*

of the *Medicum*

of the *Medicum*

of the *Medicum*

of the *Medicum*

Apo 12.

able to die, and deceive the Diuell
as Job did. It is but the Crosse of
Christ sent before to crucifie the love
of the World in thee; that thou
mayst goe eternally to live with
Christ who was crucified for thee.
As thou art therefore a true Chri-
stian, take up (like Simon of Cyrene)
with both thy armes his holycrosse,
carry it after him, unto him: thy
paines will shortly passe, thy joyes
shall never passe away.

Consolations against the feare
of Death.

IF in the time of thy sickness
thou findest thy selfe fearefull to
die; meditate,

1, That it argueth a dastardly
minde to feare that which is not:
For in the Church of Christ there is
no Death, Isa. 25. 7, 8. And whoso-
ever liueth and beleeveth in Christ,
shall never die, Iob. 12. 2. Let them
feare death, who live without
Christ. Christians die not: but
Ec when

Gen. 5, 24
1 King. 2,
11, 12.
Luke 16,
23.

Iohn 14.

when they please God, they are *Enoch* translated unto God. Their paines are but *Eliab's* fiery Chariots to carry them to heaven: or *Lazarus* sores, sending them to *Abraham's* bosome. In a word, if thou be one of them that like *Lazarus* lovest *Jesus*, thy sicknesse is not unto the death, but for the glory of *God* who of his love changeth thy living death to an everlasting life. And if many Heathen men, as *Cato*, *Curtius*, *Seneca*, &c. dyed willingly (when they might have lived) in hope of the immortality of the soule: wilt thou being taught so long in *Christ's* Schoole, (and now called to the Marriage Supper of the blessed Lambe, *Apoc.* 19. 7.) bee one of those *Guests* that refuse to goe to that joyfull Banquet? *God* forbid.

2. Remember that thy abode here is but the second degree of life: for after thou hadst first lived nine Months in thy Mothers Wombe, thou wast of necessity driven thence to live here in a second

degree of life. And when that number of months which God hath determined for this life, are expired, thou must likewise leave this, and passe to a third degree in the other world, which never ends. Which to them that live and die in the Lord, surpasseth as farre this kinde of life, as this doth that which one lives in his Mothers Wombe. To this last and excellentest degree of life, through this doore passed Christ himselfe, and all his Saints that were before thee, and so shall all the rest after them, and thee. Why shouldst thou feare that which is common to all Gods Elect? Why should that bee uncouth to thee, which was so welcome to all them? Feare not death, for as it is the Exodus of a bad, so it is the Genesis of a better world: the end of a temporall, but the beginning of an eternall life.

3. Consider that there are but three things that can make death so fearfull unto thee: First, the losse thou hast thereby: Secondly, the paine that is therein: Thirdly, the

Ec 2 terrible

Mors presentis vite
exilis &
in totius
melioris
Ber. in Ep
p. ad
Rom.

Mat, 6, 9,
10.

Ioh, 14, 1.
2 Cor, 5, 1

terrible effects which follow after.
All these are but false fires, and
causelesse feares. For the first,
thou leavest here *uncertaine goods*
which *Theifer* may rob, thou shalt
find in Heaven a *true treasure*, that
can never bee taken away: they
were but lent thee as a *Steward* up-
on *accounts*: those shall bee given
thee as thy *reward* for ever. If thou
leavest a *loving Wife*, thou shalt be
married to *Christ* which is more
lovely. If thou leavest *Children* and
Friends, thou shalt there finde all
thy religious *Ancestors*, and *Chil-*
dren departed: yea, *Christ*, and all
his blessed *Saints* and *Angels*. And
as many of thy *Children* as be *Gods*
Children, shall thither follow after
thee. Thou leavest an *earthly Pos-*
session, and a *house of clay*: and thou
shalt enjoy an *Heavenly inheritance*
and *mansion of glory*: which is pur-
chased, prepared, and reserved for
thee. What hast thou lost? Nay,
is not death unto thee *gaine*? *Go*
home, goe home, and we will follow
after thee.

Secondly

Secondly for the paine in death; the fear of death more paines many than the very pangs of death; for many a Christian dies without any great pangs or paines. Pitch the Anchor of thy Hope on the firme ground of the Word of God, who hath promised in thy weaknesse to perfect his strength, and not to suffer thee to be tempted above that thou art able to beare. And Christ will shortly take all thy temporall paines to his eternal; yes.

*Timor
mortis ip-
sa morte
pejor.*

2 Cor, 12.
9.

1 Cor, 10.
13.

Lastly, as for the terrible effects which follow after death, they belong not unto thee being a Member of Christ; for Christ by his death hath taken away the sting of death to the faithfull: so that now there is no condemnation to them that are in Christ Jesus. And Christ hath protested, that hee that believeth in him, hath everlasting life, and shall not come into condemnation, but hath passed from death unto life. Hereupon the holy Spirit from heaven saith, Blessed are the dead which die in the Lord: and that from thence

Rom, 8, 1.

Ioh, 5, 24.

1 Cor. 15.
 1 Thes. 4.
 1 Tim. 5.
 Apo. 14.
 1 Ioh. 14.
 1 Ioh. 3.
 Luke 2.
 2 Cor. 5.
 Phil. 1.
 add. 1.
 Mors por-
 ta glorie
 Greg.
 Ioh. 14 vi-
 ta, Ber.

forth they rest from their labours, and their workes doe follow them. In respect therefore of the faithfull, death is swallowed up into victory, and his sting, which is sinne and the punishment thereof, is taken away by Christ. Hence death is called in respect of our bodies, a sleepe and rest: In respect of our soules, a going to our heavenly Father, a departing in peace, a remooving from this body to goe to the Lord; a dissolution of soule and body to bee with Christ. What shall I say? Precious in the sight of the Lord is the death of his Saints. These paines are but thy throwes and travell to bring forth eternall life. And who would not passe through hell to goe to Paradise? much more through death? There is nothing after death that thou needest feare; not thy sinnes, because Christ hath paid thy ransom; not the Judge, for hee is thy loving brother: not the Grave, for it is the Lords Bed; not Hell, for thy Redeemer keeps the Keyes: not the Divell, for Gods holy Angels pitch their

their tents about thee, and will not leave thee till they bring thee to heaven. Thou wast never nearer eternall life : glorifie therefore Christ by a blessed death. Say cheerefully, Come Lord Jesus, for thy Servant commeth unto thee : I am willing, Lord helpe my weaknesse.

*Seven sanctified thoughts, and
mournfull Sighes of a sick
man ready to die.*

NOW forasmuch as God of his infinite mercie doth so temper our paine and sicknesse, that wee are not alwaies oppressed with extremities ; but gives us in the midst of our extremities some respite, to ease and refresh our selves ; thou must have an especiall care (considering how short a time thou hast either for ever to lose or to obtaine heaven) to make use of every breathing time which God doth afford thee : and during that little time of ease, to gather strength against

the fits of *greater anguish*. Therefore in these times of relaxation and ease, use some of these *short thoughts* and sighs.

The first Thought.

SEeing every man enters into this life in *teares*, passeth it in *sweate*, and ends it in *sorrow*; ah what is there in it, that a man should desire to live any longer in it? Oh what a folly is it - that when the *Mariner* roweth with all his force to arrive at the *wished Port*, and that the *Traveller* never resteth til he come to his journeyes end: we *fear* to discry our *Port*; and therefore would *put backe* our *Barke*, to be longer *tossed* in this continuall *tempest*: we *weepe* to see our journeyes end; and therefore desire our journey to be *lengthened*, that we might be more tyred with a *foule* and *comber some way*.

The spiritall sigh thereupon.

O Lord, this life is but a trouble-
some pilgrimage, few in daies,
but full in evils : and I am weary
of it, by reason of my finnes. Let
me therefore (O Lord) intreat thy
Majestie, in this my Bed of sicknesse,
as Elias did under the Juniper tree
in his affliction : It is now enough, O
Lord, that I have lived so long in this
vale of misery, take my soule into thy
merciful hands, for I am no better
than my Fathers.

Gen. 47, 9

1 Kings
19.4.

The second Thought.

Think with what a body of sin
thou art laden, what great evils
are contained in a little
man; the flesh fighting against the
spirit, Passion against reason, Earth
against heaven, and the world with-
in thee banding it selfe for the
world without thee; and that but
one onely meane remains to end
this conflict, death which (in Gods
appointed time) will separate thy
Eas spirit

Rom. 7, 24

1 Cor. 15, 2

Spirits from thy flesh; the pure and regenerate part of thy soule, from the part which is impure and regenerate.

The spirituall sigh upon the second thought.

Rom. 7.
14.

1 Pet. 2.

Apo. 1, 9.

Psa. 116.

1 Cor. 13.

57.

Psa. 145.

O Wretched man that I am, who shall deliver mee from the body of this death? O my sweet Saviour Jesus Christ, thou hast redeemed me with thy precious blood. And because thou hast delivered my soule from sin, mine eyes from teares, and my feet from falling; I doe here from the very bottome of my heart, ascribe the whole praise & glory of my salvation, to thy onely grace and mercy, saying (with the holy Apostles) *Thank be unto God, which hath given mee the victory through our Lord Jesus Christ.*

The third Thought.

THinke how it behoves thee to be assured that thy soule

in *Christ*; for *death* hath taken sufficient gages to assure himselfe of thy body, in that all thy senses bee all ready to die, save only the sense of paine; but sith the beginning of thy being began with paine, marvell the lesse if thy end conclude with dolors. But if these temporall dolours (which only afflict the bodie) be so painefull: O Lord, who can endure the devouring fire? who can abide the everlasting burnings?

Isa. 33. 14.

*The spirituall Sigh upon the
bird I thought.*

O Lord Jesus Christ, the Sonne of the living God, who art the onely *Physician*, that canst ease my body from paine, & restore my Soule to life eternall: put thy *Passion*, *Crosse* and *Death*, betwixt my Soule and thy Judgements: and let the merits of thy obedience stand betwixt thy Fathers Justice and my disobedience: and from these bodily paines receive my soule into thine everlasting peace, for I
cry

3, 7, 59. cry unto thee with Stephen: Lord
Jesus, receive my spirit.

The fourth Thought.

THink that the worst that death
can do, is but to send thy soule
sooner than thy flesh would be
willing, to Christ, and his heavenly
joyes: Remember that *that worst*
is thy best hope. The worst therefore
of death, is rather a helpe than a
harme.

*The spirituall Sigh upon the
fourth Thought.*

O Lord Jesus Christ, the Saviour
of all them that put their trust
in thee; forsake not him that in
miserie flyeth unto thy Grace for
succour and mercy. Oh sound that
sweet voyce in the eares of my soule,
which thou spakest unto the peni-
tent Thiefe on the Crosse; *This day*
thou shalt bee with mee in Paradise:
For I O Lord, doe (with the Apo-
stle) from my soule speake unto
thee.

then, I desire to be dissolved and to be
with Christ.

Phil. 1. 23

The fifth Thought.

THinke (if thou fearest to die)
That in Advent Sion there is no
death; for he that beleeueth in Christ
shall never die. And if thou desirest
to live, without doubt the life eter-
nall (wherunto this death is a pas-
sage) surpasseth all. There doe all the
faithfull departed (having ended
their miseries) live with Christ in
joyes: and thither shall all the god-
ly which survive, be gathered out
of their troubles to enjoy with him
eternall rest.

If. 25, 7, 8

Iohn 11.

25.

1 Pet. 5, 8

The spirituall Sigh on the fifth

Thought.

O Lord, who seekest the malice of
Satan, who (not contenting
himselſe, like a roaring Lyon, all the
dayes and nights of our life, to seeke
our destruction) shewes himselſe
most busieſt when thy children are
weakeſt,

Luk, 2, 19

weakest, and nearest to their end.
 O Lord reprove him, and preserve
 my soule. He seekes to terrifie me
 with death, which my finnes have
 deserved; but let thy holy Spirit com-
 fort my soule with the assurance of
 eternall life, which thy blood hath
 purchased. Allwage my paine, in-
 crease my patience, and (if it be thy
 blessed will) end my troubles: for
 my soule beseecheth thee with old
 blessed Simeon, Lord now let me thy
 servant depart in peace, according to
 thy word.

The sixth Thought.

THinke with thy selfe what a
 blessing God hath bestowed
 upon thee above many millions in
 the world, that whereas they are
 either Pagãs, who worship not the
 true God: or Idolaters who wor-
 ship the true God falsely: thou hast
 lived in a true Christian Church,
 and hast grace to die in the true
 Christian Faith, and to be buried
 in the Sepulchre of Gods Servants;
 who

who all waite for the hope of Israel,
the raising of their bodies in the re-
surrection of the just.

Acts 26, 6
7.
Luke 14,
14.

The spirit shall sigh upon the
sixth Thought.

O Lord Jesus Christ, who art the
Resurrection, and the life, in
whom whosoever beleeveth shall live,
though he were dead, I beleve that
whosoever liveth and beleeveth in thee,
shall never die: I know that I shall
rise againe in the resurrection of the
last day: for I am sure, that thou my
Redeemer livest. And though that
after my death wormes destroy this
body, yet I shall see thee, my Lord, and
my God in this flesh.

Ioh, 11,
25, 26.

Verf. 24.

Ioh 19,
25, 26.

Grant therefore, O Christ, for thy
bitter death and passions sake, that
at that day I may be one of them to
whom thou wilt pronounce that
joyfull sentence; Come ye blessed of
my Father, inherit the Kingdome pre-
pared for you before the foundation of
the world.

Mat, 25,
34.

The

The seventh Thought.

THinke with thy selfe how
Christ endured for thee a
shed death, & the wrath of God, which
was due unto thy finnes, and what
terrible paines and cruell torment
the Apostles and Martyrs have vo-
luntarily suffered for the defence of
Christs Faith, when they might
have lived by dissembling or deny-
ing him: how much more willing
shouldest thou be to depart in the
Faith of Christ, having less paine
to torment thee, and more means
to comfort thee?

The spirituall Sigh upon the
seventh Thought.

O Lord, my finnes have deserved
the paines of Hell, and eternal
death: much more these fathers
corrections, wherewith thou dost
afflict mee: But O blessed Lamb
of God which takest away the finnes of
the world, have mercy upon me, and
wash

Gal. 3, 13.

Lam. 2,

12.

11. do I

do I

do I

do I

do I

Ioh. 1, 29.

Apo. 1, 1.

Luk. 23,

22.

wash away all my filthy sinnes with
thy most precious blood, and receive
my soule into thy heavenly King-
dome; for into thy hands, O Father,
I commend my spirit, and thou hast
redeemed me, O Lord, thou God of
truth.

The sicke person ought now to
send for some godly and
religious Pastor.

IN any wise, remember (if con-
veniently it may be) to send for
some godly and religious Pastor:
not onely to pray for thee at thy
death, (for God in such a case hath
promised to heare the Prayers of the
righteous ^a Prophets and ^b Elders of
the Church) but also upon thy con-
fession, and unfeined repentance, to
absolve thee of thy sinnes. For as
Christ hath given him a calling to
baptize thee unto repentance for the
remission of thy sinnes: so hath hee
likewise given him a calling, and
power, and authoritie (upon re-
pentance)

Psal, 31.
a Gen, 20, 7.
Ier, 18.
10. & 15.
Eze, 4, 1.
1 Sam, 9.
7 & 12.
19, 23.
b Iam, 5,
14, 15, 16
c Mat, 14,
Act, 9, 4.
d 1 Cor.
4, 5.
e 1 Cor,
18, 8.

* Mat, 16,
16.

Mat. 18, 18

Joh, 20.
21, 23.

Iob 33, 13

Ian, 5, 1

penitance) to absolve thee from thy
sinnes, * I will give thee the Key
of the Kingdome of Heaven: and
whatsoever thou shalt bind upon earth,
shall bee bound in heaven; and what-
soever thou shalt loose on earth, shall
be loosed in heaven: And againe, Verily
I say unto you, Whatsoever yee bind
in earth, shall bee bound in heaven,
and whatsoever ye loose on earth, shall
be loosed in heaven. And againe, Re-
ceive yee the holy Ghost: Whosoever
sinnes yee remit, they are remitted un-
to them, and whosoever sinnes yee re-
taine, they are retained. This Do-
ctrine was as ancient in the Church
of God as Job: for Elihu tels him,
That when God strikes a man with
malady on his bed, so that his soule
draweth nere the grave, and his life
to the barriers; if there bee any mes-
senger with him or an interpreter, one
of a thousand to declare unto man
his righteousness, then will he have
mercy upon him, &c. And answer-
able hereunto (saith S. James) if
the sick have committed sinnes (up-
on his Repentance, and the Pray-

ent

of the Elders) they shall be for-
given him. These have power to shut
heaven, and to deliver (the scan-
dalous impenitent sinner) to Satan:
the weapons of their warfare
are not carnall, but mighty, through
Christ, to cast downe, &c. and to have
resistance in readinesse against al dis-
cidence. They have the key of lo-
osing, therefore the power of absol-

The Bishops and Pastors of the
Church, doe not forgive finnes by
their absolute power of their owne
but so only Christ their Master for-
gives finnes) but ministerially, as
the servants of Christ, and Stewards
of whose fidelity their Lord and
Master hath committed his Keyes,
and that is, when they doe declare
and pronounce, either publickly, or
privately, by the Word of God,
what bindeth, what looseth, and the
mercies of God to penitent sinners,
and his judgements to impenitent and
obstinate persons, and so doe ap-
ply the generall promises or threat-
nings to the penitent or impeni-
tent,

Apo. 1. 6
1 Cor. 5. 5
1 Cor. 10.
3.
Mar. 16,
Altiſtri
peccata
remittunt
non
duraſurum
sed apas
mox.
1 Cor. 5. 4
1 Cor. 3.
1. 2.
Acts 13,
18.

To this
end saith

Rasil, in
Ascen.

13,

Christus

omnibus

Pastori-

bus &

Doctori-

bus Eccl-

ie seu

magist-

ris.

quodalem

tribuit

potestatem

cujus fi-

num est,

quod om-

nes ex e-

quo ligant

& sol-

uunt, ut

Petrus.

Papists

dare not

deny this.

Quilibet

sacerdos

(quantum

est ex virtute clau. an.) habet potestatem indifferen-

in omnes. In supplement. Thomas 46. Verse 19. 10. 21, 23.

test. For Christ from Heaven do
by them (as by his Ministers
Earth) declare whom he remitteth
and bindeth; and to whom he
open the Gates of Heaven, and against
whom he will shut them. And there-
fore it is not said, Whose sinnes
signifie to bee remitted; but, whose
sinnes he remit. They then doe
mit sinnes, because Christ by his
Ministry remitteth sinnes, as Christ
by his Disciples loosed Lazarus, Luke
11. 44. And as no water could wash
away Naamans Lepry, but the wa-
ters of Jordan, (though other Ri-
vers were as cleare) because the pro-
mise was annexed unto the waters
of Jordan, and not of other Ri-
vers: so though another man may
pronounce the same words, yet haue
they not the like efficacy and power
to worke on the conscience, when
they are pronounced from the mouth
of Christs Minister, because that the
promise is

in supplement. Thomas 46. Verse 19. 10. 21, 23.

ed to the Word of God, in their
 members. For them hath he ^a chosen,
 separated, and ^e set apart for this
 worke, and to them hee hath com-
 mitted the ^d ministry, and word of
 reconciliation: by their holy ^b calling
 and ^c ordination they have received
 the ^f holy Ghost, and the ministeriall
 power of binding & loosing. They
 are sent forth of the holy Ghost for
 this worke, whereunto hee hath called
 them. And Christ gives his ministers
 power to forgive sins to the peni-
 tent in the same words that he tea-
 cheth us in the Lords Prayer to de-
 clare God to forgive us our sins: to
 assure all penitent sinners, that God
 by his Ministers absolution doth
 fully, through the meritt of Christs
 blood forgive them all their sins.
 So that what Christ decreeth in
 heaven, in foro iudicii, the same he
 declareth on earth by his reconciling
 Ministers, in foro penitentiae: so that
 as God hath reconciled the world to
 himselfe by Jesus Christ: so hath hee
 (saith the Apostle) given unto us
 the ministry of this reconciliation.

He

d Acts 1,
 24.
 b Acts 1,
 c Rom. 1,
 d 2 Cor. 5,
 18, 19.
 e Acts 13,
 f 1 Cor. 1,
 Heb. 5,
 1 Tim. 1,
 John 20,
 22, 23.
 Acts 13,
 24.
 John 20,
 23.

John 20,
11, 13.

2 Cor. 5.

7, 10.

Heb. 5, 41.

2 Cor. 5.

18, 19.

Luke 10,

16.

Lib. 3. In-

sti cap. 4.

Secl. 11.

Hee that sent them to baptizing Goe and teach all nations, baptizing them, &c. sent them also to remit sinnes, saying, As my Father sent mee, so send I you; whose sinnes yee remit, they are remitted unto them, &c. As therefore hee can baptize, (though hee use the same water and words) but onely a lawfull Minister, which Christ hath called and authorized to performe divine and ministeriall Functions: though others may comfort with good words; yet none can deliver from sinne, but onely those, whom Christ hath committed to his holy ministry and Word of reconciliation: and of their absolute power Christ speaketh, he that beareth witness unto mee. In a doubtfull title wilt know the advice of thy Lawyer: in perill of sickness wilt aske the counsell of the Physitian: and is there no danger in dread of damnation, for a sinner to be his owne Judge?

Judicious Calvin teacheth this point of doctrine most plainly;

omnes mutuo nos debeamus consolari, &c. Although (saith he) we ought to comfort and confirme one another in the confidence of Gods mercy, yet we see that the Ministers are appointed as witnesses and sureties to ascertain the consciences of the remission of sinnes: insomuch as they are said to remit sinnes, and to loose soules. Let every faithfull man therefore remember that it is his duty (if inwardly he be vexed and afflicted with the sense of his sinnes) not to neglect that remembrance which is offered unto him by the Lord, to wit, that (for the easing of his conscience) he make private confession of his sinnes unto his Pastor, and that he desire his private endeavour for the application of some comfort unto his soule: whose office it is (both publickly and privately) to administer Evangelicall Consolation to Gods people.

Bez a highly * commendeth this practice: and Luther saith, That he had rather loose a thousand worlds, than suffer private confession to be thrust out of the Church. Our

Church

* In An-
rich, Pa-
patus &
Christia-
nismi vol.
fol. 26.
Luther.
Rom. 6. fol.
109. &
seq.

* witness
our Li-
urgie.
Dr Hol-
land ab-
solved
Dr Reinold
who not
being a-
ble to
speake,
kissed the
hand
where
with he
was ab-
solved.

* Apo, 3, 7
Mat, 2, 7,
Luk, 5, 2,
a Mat, 10,
19,
b 1 Cor, 4
c 1 Cor, 5
10.

Church hath ever most * soundly
maintained the truth of this Do-
ctrine; but most justly abolished
the tyrannous and Antichristian
abuse of Popish auricular confession
which they thrust upon the souls
of Christians, as an expiatory Sacrifice
and a meritorious satisfaction for
racking their Consciences to con-
fesse, when they feele no distress
and to enumerate all their sinnes
which is impossible: that
this meanes they might dive into
the secrets of all men, which
times hath proved pernicious,
onely to private persons, but also
to publicke States. But the truth
of Gods word is that no person
having received orders in the Church
of Rome, can truly absolve a sin-
ner: for the keyes of absolution are
two: the one is the key of Aucto-
rity, and that onely * Christ hath
the other is the key of Ministry
and this he gives to his Ministers
who are therefore called the Mini-
sters of Christ; the * Stewards of
Gods Mysteries: The * Ambassadors

reconciliation, Bishops, Pastors, Elders, &c. But Christ never ordained in the New Testament any order of sacrificing Priests: neither in the name of *isgus* which properly signifieth *Sacerdos*, or sacrificing Priest, given to any Officer of Christ, in all the New Testament: neither doo wee read in all the New Testament of any, who confessed himselfe to a Priest, but *Jesus*. Neither is there any real Priest in the New Testament, but *onely* Christ. Neither is there any part of Priest-hood, to bee now accomplished on Earth, but that which he fulfilleth in Heaven, by making intercession for us. Seeing therefore Christ never ordained any order of sacrificing Priests: and that Popish Priests scorne the name of Ministers of the Gospel, to whom onely Christ committed his Keyes: it necessarily followeth, that no Popish priest can truly either excommunicate, or absolve any sinner, or have any lawfull right to meddle with Christs Keyes, But the Antiebristian

F f

abuse

Ministerii
clavis du-
plex est,
una scien-
tia discern-
endi:

1 Cor. 12.
10.

1 Ioh. 4. 12

Ier. 25. 15

Alia est
potestas
ligandi
& absol-
vendi.

Iohn 20.

Mat. 27. 4

Heb. 7. 24

27. 28.

Heb. 8. 4.

Ach. 7. 15

abuse of this divine Ordinance should not abolish the lawfulness thereof betwixt Christians, and their Pastors in cases of distress of conscience for which it was cheerefully ordained.

And verily, there is not any means more excellent to humble a proud heart, nor to raise up an humble spirit, than this spiritual conference betwixt the Pastors and the people committed to their charge. If any sinner therefore troubleth his conscience, confesse it to Gods Minister, aske his counsell; and if thou dost truly repent, receive his Absolution. And then doubt not in Conscientie, but thy sinnes be verily forgiven on earth, as if thou didst heare Christ himselfe in iudicii, pronouncing them to be forgiven in Heaven. *Qui vos audit me audit;* hee that heareth you, heareth me. Trye this, and tell me whether thou shalt not finde more ease in thy conscience, than can be expressed in words. Did prophane men consider the dignity of their

Luke 10.
19.

calling, they would the more honour the *Calling*, and reverence the *Persons*.

The sick man (having thus eased his conscience, and received his *Abolution*) may doe well (having a convenient number of faithfull Christians joyned with him) to receive the *holy Sacrament* of the *Lords Supper*; to encourage him in his *Faith*, to discourage the *Devell* in his *assaults*. In this respect the *Councell* of *Nice* termeth this *Sacrament*, *Viaticum*, the *foales provi-*
son for her journey. And albeit the *Lords Supper* bee an Ecclesiastical action; yet forasmuch as our *Lord* (the first Instituter) celebrated it in a private house, and that *Paul* termeth the houses of Christians the *Churches* of *Christ*; and that *Christ* himselfe hath promised to be in the midst of the faithfull, where but two or three are gathered together in his Name: I see no reason, but if Christians desire it (when they are not through sicknesse able to come to the

Ff 2 Church)

2 *Cane.*
Nice, *cay.*
 12.

6 *Mat.* 16.
 18.
Lu. 22. 12.
 6 *Rom.* 26
 5.
Phil. ver.
 4 *Mat.* 18.
 20.

* Jewell
against
Harding.
Art. 1. of
Private
Masse.
fol. 4.

* In missis
privatis
sufficit si
unus pres-
ens, scilicet
Minister,
qui
populi con-
suetudinem
nam gerat
Aquina.
par. 3. q. 8.
art. 5.

Church) but that they should receive, and Pastors ought to administer unto them the Sacrament at home. He sheweth more simplicitie than knowledge, who thinketh that this favours of a *Private Masse*. For a Masse is called private, not because it is said in a private house, but because (as Bishop Jewell teacheth out of *Aquinas*) the Priest receiveth the Sacrament himselfe alone, without distribution made unto others, and then is private, although the whole party be present and looke upon him. There is as much difference betwene such a Communion, and the *Antichristian Idoll* of a private Masse, as there is betwixt Heaven and Hell. For at a Communion in a private Family upon such an extraordinary occasion, *Christ* his institution is observed; Many faithfull Brethren meete together to carry one for another, *Christ* his death is remembred and shewed, and the Minister, together with the faithfull, and the sicke party doe

com-

communicate. Master Calvin saith,
That he doth very willingly admit ad-
ministring of the Communion to them
that are sick, when the case and
opportunitie so requireth. And in
another place hee saith, That he
hath many weighty reasons to compell
him not to deny the Lords Supper un-
to the sick. Yet I would wish all
Christians to use to receive often
(in their health), especially once e-
very moneth with the whole
Church; for then they shall not
need so much to assemble their
friends upon such an occasion, nor
so much to be troubled themselves
for want of the Sacrament. For as
Mr Perkins saith very wel, The fruit
and efficacie of the Sacrament is not
to be restrained to the time of recei-
ving: but it extends it selfe to the
whole time of mans life afterwards:
the efficacy whereof did men
thoroughly understand, they should
not need to be so often exhorted
to receive it.

Pastores omnes hic exortos vel-
lem, ut in hujus controversia statum

FF3

penitus

De can e
adminis
tratione
ita sentio
libenter
adminien
dum offi
hunc mos
rem, ut a-
pud agro-
los celebra-
tur coms
munio,
cum ita
res & op-
portunitas
feret, 2.5
** Cur ca-*
nam agro-
tis negan-
dam esse
non arb-
tror, mult
& graves
causae me
impellunt.
Epi. 31.1.
Perkins
his right
way to
dying.
Admoni-
tio ad Pa-
storem

penitus introspiciant: nec fidelis
 hac vita migrantis & panem vite
 tentes, viatico suo fraudari sinant,
 lugubris ista in eis adimpleatur lamen-
 tatio; Parvuli panem petunt, & non
 est qui frangat eis.

As therefore when a wicked lin-
 dyerh, hee may say to death,
 Abah said to Eliah; Hast thou found
 me; O mine enemy? So on the other
 side, when it is told a penitent sin-
 ner, that Death knocks at the
 doore, and begins to looke him
 in the face; hee may say of death
 as David said of Abimeaz, Let
 him come and welcome; for he is a
 good man, and cometh with good
 things: he is the messenger of Christ
 and bringeth unto mee the joyfull
 newes of eternall life. And as
 the Red Sea was a gulfe to drown
 the Egyptians to destruction; but
 a passage to the Israelites, to con-
 vey them to Canaan possession;
 so death to the wicked, is a fift
 to hell and condemnation; but to
 the godly, the gate to everlasting
 life and Salvation. And one day

Lam. 4.4.

1 Kin. 19.
20.

2 Sam. 28.

28.

Et mox ia

re p. us.

vivere

discipie.

Blessed death will make an atonement for all the sorrows of a bitter life.

When therefore thou perceivest thy soule departing from thy body pray with thy tongue if thou canst, else pray in thy heart and minde, these words, fixing the eyes of thy soule upon Iesus Christ thy Saviour.

* Sum-
mum bo-
minis be-
nignum bo-
nus exitus
vita exis-
tus.

A Prayer at the yeelding up of
the ghost.

O Bounteous God, which by thy blood hast taken away the sin of the world: have mercy upon me a sinner. Lord Iesus receive my spirit, Amen.

Ioh, 1, 19.

Luke 18,
13.

When the sick party is departing, let the faithfull that are present kneele downe, and commend his soule to God, in these or the like words.

O Gracious God, and mercifull Father, who art our refuge

Psal. 46. 1.

Psal. 49.

1 Ioh. 1. 7.

and strength, and a very present
 in trouble, lift up the light of thy
 vourable countenance at this
 stant upon thy servant that
 commeth to appeare in thy
 presence: wash away good Lord,
 his finnes, by the merits of Christ
 Iesus blood, that they may never be
 laid to his charge. Increase his
 preserve and keepe safe his
 from the danger of the diuell
 his wicked angels. Comfort him
 with thy holy Spirit, cause him
 now to feele that thou art his
 ving Father, and that he is thy child
 by Adoption and Grace. Save,
 Christ, the price of thine own
 blood, and suffer him not to be lost
 whom thou hast bought so deare-
 ly. Receive his soule, as thou didst
 the penitent theife, into thy heavenly
 Paradise. Let thy blessed Angels
 conduct him thither, as they car-
 ried the soule of Lazarus: and
 grant unto him a joyfull resurrecti-
 on at the last day. O Father, heare
 us for him, and heare thine
 Sonne, our onely Mediator, the

fit at thy right hand, for him and us
all; even for the merits of that bit-
ter death and passion which he hath
suffered for us. In confidence wher-
of, we now recommend his soule
into thy fatherly hands : In that
blessed prayer, which our Saviour
hath taught us in all times of our
troubles to say unto thee :

Our Father, &c.

*Thus farre of the Practise of Pie-
ty in dying in the Lord.*

*Now followeth the Practise of Piety
in dying for the Lord*

THE Practise of Piety in dying
for the Lord, is termed *Mar-*
tyrdom.

Martyrdom is the testimony
which a Christian beareth to the Do-
ctrine of the Gospel, by enduring any
kind of death : to invite many and
to confirme all, to embrace the truth
thereof. To this kind of death
Christ hath promised a Crowne :

FF 5

Bo

1 Cor. 12

13.

Sanguis
Martyrum
semen Ec-
clesia.

Martyres
acceperunt
non dede-
runt coro-
nas, Leo.
Martyrio
coronatus.
Eufusu-
all.

Now our
rdr side
vov tñs-
Luis.

Ap. 2, 10.
Berne S. r.
in fest.

innoc.
Frid.

Nauſea
in vit. 102

han. Flo-
res. Hist.

ad An. 65
Matt. 2.

Acts 7.

Acts and
Moni's

ments.
1 Pet. 2.

10.

Caſſa, non
peſſe, facit
Martyrem

Aug. Epi.

Be thou faithful unto the death, and
I will give thee the crowne of life.
Which promise the Church so
firmly beleeveth, that they re-
med martyrdom it selfe, a Crowne.
And God, to animate Christians
to this excellent prize, would by
prediction, that Stephen, the first
Christian Martyr should have his
name of a Crowne.

Of Martyrdome there are three
kinds.

1. *Sola voluntate*, in will onely:
as John the Evangelist, who (being
boiled in a cauldron of Oyle) came
out rather annoyed than sad: and
died of old age at Ephesus.

2. *Solo opere*, in deed onely: as
the Innocents of Bethlem.

3. *Voluntate & opere*, both in
will and deed: as in the Primitive
Church, Stephen, Polycarpus, Ig-
natiſ, Laurentius, Romanus, An-
tiochianus, and thousands. And in
our daies, Cranmer, Latimer, Ho-
per, Ridley, Farrar, Bradford, Phil-
pot, Sanders, Glover, Taylor, and
otherst innumerable: whose fier

to Gods truth; brought them
 to the flames of Martyrdome, to
 seal Christs Faith. It is not the
 cruelty of the death, but the inno-
 cency and holinesse of the cause,
 that maketh a Martyr. Neither is
 an erroneous conscience a sufficient
 warrant to suffer Martyrdome: be-
 cause Science in Gods Word must
 direct Conscience in mans heart.
 For they who killed the Apostles,
 in their erroneous Consciences,
 thought they did God good service:
 and Paul of zeale breathed out
 slaughters against the Lords Saints.
 Now whether the cause of our Se-
 minary Priests and Jesuites bee so
 holy, true and innocent, as that it
 may warrant their Conscience to
 suffer death, and to bazzard their
 eternall salvation thereon: let Pauls
 Epistle written to the ancient Chri-
 stian Romans, (but against our new
 Antichristian Romans) bee judge.
 And it will plainly appeare, that
 the Doctrine which S. Paul taught
 to the ancient Church of Rome, is
 ex diametro opposite in 26 funda-
 mental

Non mor-
 tes sed
 mores. Dr.
 Boyes.
 Tho. A-
 quin. 1. 2.
 quaest. 19,
 art. 6.

Ioh. 16, 2.
 Act. 9, 1.
 Phil. 3, 6.

Epistola
 ad Roman-
 os, is new
 Epistola ad
 Romanos.

mentall points of true Religion, to that which the new Church of Rome teacheth and maintaineth. For Saint Paul taught the Primitive Church of Rome.

1. That our Election is of Gods free Grace, and not ex operibus provisis, Rom. 9. 11. Rom. 11. 5. 6.

2. That wee are justified before God by faith onely, without good workes, Rom. 3. 20. 28. Rom. 4. 2. &c. Rom. 7. 17.

3. That the good workes of the regenerate, are not of their owne condignitie meritorious, nor such as can deserve Heaven, Rom. 8. 8. Rom. 11. 66. 23.

4. That those Bookes onely are Gods Oracles and Canonickall scripture, which were committed to the custody and credit of the Iewes, Rom. 3. 2. Rom. 12. Rom. 16. 16. such were never the Apacrypha.

5. That the Holy scriptures have Gods authority, * Rom. 9. 17. Rom. 3. 4. Rom. 12. 31. conferred with Gal. 3. 22. Therefore above the authority of the Church.

* Note that the Scripture saith, and God saith, the Scripture concludeth, is all one with Paul.

That

6. That all, as well *Laiety* as *Clergy*, that will be saved, must familiarly *read* or *know* the *Holy Scriptures*, Rom. 15. 4, Rom. 10. 1. 1. 8. Rom. 16. 26.

τὸ ἐκείνου

Having reference to what he spake before.

Rom. 1. 23
Of Images.

7. That all *Images* made of the *true God* are very *Idols*. Rom. 1. 23 and Rom. 2. 22. conferred.

8. That to *bow* the *knee* *religiously* to an *Image*, or to worship any creature, is meere *Idolatry*, Ro. 11. 4. and a *lying service*. Rom. 1. 25.

9. That we must not pray unto any but to *God only*, in whom we believe, Rom. 18. 13, 14. Rom. 8. 15, 27. therefore not to *Saints* and *Angels*.

10. That *Christ* is our *only Intercessor* in Heaven. Rom. 8. 34. Rom. 5. 2. Rom. 16. 27.

11. That the *only Sacrifice* of *Christians*, is nothing but the *spirituall sacrificing* of their *soules* and *bodies* to serve *God* in *holinesse* and *righteousnesse*. Rom. 12. 1. Rom. 15. 14. therefore no *real sacrificing* of *Christ* in the *Masse*.

12. That the *religious worship* called

called *dulia*, as well as *latría*, be-
longeth to God alone, Rom. 1. 2.
Rom. 12. 11. Rom. 16. 18. confer-
red.

13. That all Christians are to
pray unto God in their *owne native*
language, Rom. 14. 11.

14. That we have not of our
selves, in the state of corruption,
free-will unto good, Rom. 7. 18, &c.
Rom. 9. 16.

15. That Concupiscence in the
regenerate, is sin, Rom. 7. 7, 8, 12.

16. That the Sacraments doe not
conferre grace *ex opere operato*, but
signe and seale that it is conferred
already unto us, Rom. 4. 11, 12.
Rom. 3. 28, 29.

17. That every true believing
Christian may in this life be assured
of his salvation, Rom. 8. 9, 16, 33.
&c.

18. That no man in this life,
since Adams fall, can perfectly ful-
fill the Commandments of God,
Rom. 7. 10. &c. Rom. 3. 19. &c.
Rom. 11. 32.

19. That to place Religion in
the

the difference of *merits* and *deeds*, is
superstition, Rom. 14. 3, 5, 6, 17, 23
20. That the *imputed* righteous-
ness of Christ, is that onely that
makes us just before God, Rom. 4.
9, 17, 23.

21. That Christs *flesh* was made
of the *Seed of David*, by *Incarnation*
on: not of a *Wafer-Sake*, by *Trans-*
substantiation, Rom. 1. 3.

22. That all true Christians are
Saints, and not those whom the
Pope only doth *canonize*, Rom. 1. 7
Rom. 8, 17. Rom. 15. 31. Rom. 16.
2. and 15. Rom. 15. 25.

23. That *Ipsa*, Christ the God
of Peace, and not *Ipsa*, the Wo-
man, should bruise the *Serpents*
head, Rom. 16. 20.

24. That every Soule must of
conscience bee subject, and pay tribute
to the *Higher powers*, that is, the
Magistrates which beare the sword.
Rom. 13. 1, 3. &c. and therefore the
Pope and Prelates must bee sub-
ject to their Emperours, Kings, and
Magistrates, unlesse they will
bring *damnation* upon their soules,

as

23. *Troopers* that resist God and his Ordinance; Rom. 13. 2.

25. That Paul (not Peter) was ordained by the grace of God, to be the *chiefe Apostle* of the *Gentiles*, and consequently of Rome, the *chiefe Citie* of the *Gentiles*; *Rom. 15. 15, 16, 19, 20, &c. Rom. 11. 14. Rom. 16. 4.

26. That the *Church of Rome* may erre, and fall away from the true faith, as well as the *Church of Jerusalem*, or any other particular *Church*; Rom. 11. 20, 21, 22.

And seeing the *new apostate Church of Rome* teacheth in all these, and in innumerable other points cleane contrary to that which the Apostles taught the *Primitive Romans*, let God and this *Apostle* judge betwixt them & us; whether of us both stands in the true ancient *Catholiclike Faith*, which

*It seems by Rom. 15. 20, 29. and the whole last Chapter, that the Christians who were in Rome before Paul came thither, were converted by those Preachers whom he had sent thither before him; for

he calls them his *helpers*, ver. 2, 9, *kinsmen*, v. 7, 13, *fellow-prisoners*, v. 7, the *fruits of Achaia*, where he had preached, v. 7, all familiar to him, and to *Tertius*, who writ the *Epistle*, ver. 22. And therefore they came so ioyfully to meete Paul at *Appi forum*, hearing that he was coming towards Rome, Act 28. 15.

the

the *Apostle* taught the old *Romans*? And whether wee have not done well to depart from them, so farre as they have departed from the *Apostles doctrine*? And whether it be not better to returne to *Saint Pauls* truth, than still to continue in *Romes* error? And if this be true, then, let *Iesuits* & *Seminary Priests* take heede and feare, lest it be not *faith*, but *faction*: not *truth*, but *treason*: not *religion*, but *rebellion*: beginning at *Tiber*, and ending at *Tyburne*; which is the cause of their death. And being sent from a troublesome *Apostolical* Sea, rather than from a peaceable *Apostolicall* Seat; because they cannot be suffered to perswade *Subiects* to breake their *Oathes*, and to withdraw their *Allegiance* from their *Sovereigne*, to raise rebellion, to move invasion, to stabbe and poyson *Queenes*, to kil and murder *Kings*, to blow up whole *States* with *Gun-powder*; they desperately cast away their owne *bodies* to be hanged and quartered: and (their
Soules

Psal, 149,
9.

Ut Alex-
andri cau-
sa iis qui
illam scire
cupiunt,
patefiat:
iudicat us
est Epheſi
ab Aemis-
lio Fron-
tino Pro-
consule,
non prop-
ter profes-
ſionis no-
men, ſed
propter
perpetrata
latrocinia,
cum jam
eſſet prava-
ricator (et
proditor)
Euseb.
Hiſt. Ec-
cleſ. lib. 5.
cap. 18.
1 Tim, 6,
20.

ſoules ſaved, if they belong to God
I with ſuch bonour to all his Saints
that ſends them. And I have
cause to feare, that the Miracles of
Lipsius two Ladies, Blunt ſtone
Boy, Garnets Straw, and the Murther
fiery Apron, will not ſuffice to
cleare, that theſe men are not Mur-
therers, of themſelves rather than
Martyrs of Chriſt.

And with what conſciencie can
any Papiſt count Garnet a Martyr
when his owne Conſciencie forced
him to confeſſe, that it was for Treason,
and not for Religion that he died?
But if the Priests of ſuch a
Gun-powder Goſpel be Martyrs
I marvell who are Murtherers? If
if they be Simis, who are Scythians
and who are Cannibals, if they be
Catholicks?

But leaving theſe, if they will be
filthy, to their filthineſſe ſtill, leſſe
(to whoſe fidelitie the Lord hath
committed his true faith, as a pre-
cious-depoſitum) pray unto God,
that wee may leade a holy life, an-
ſwerable to our holy faith, in piety

to Christ, and obedience to our King,
that if our Saviour shall ever count
us worthy that he should so suffer Mar-
tyrdom for his Gospels sake, bee it
by open burning at the Stake, as in
Queene Marias dayes; or by secret
murdering, as in the Inquisition
house; or by outrageous massacring
as in the Parisian Massacres; in being
blowne up with Gunpowder, as was
intended in the Parliament house:
we may have grace to pray for the
assistance of his holy Spirit, so to
strengthen our frailtie, and to de-
fend this cause; so that we may scale
with our deaths the Evangelicall
truth which we have professed in
our lives: that in the dayes of our
lives we may be blessed by his word;
in the day of death, be blessed in the
Lord: and in the day of Judgement
be he blessed of his Father. Even so
grant, Lord Jesus, Amen.

Pro. 24.
21.
1 Pet. 2,
17.
Act, 5, 41

Luk. 11.
33.
Apo. 14.
13.
Mat. 25,
34.
A poc, 22,
20.

1, 81 fol

A Divine Colloquie betwene the Soule and her Saviour, concerning the effectuall merits of his dolorous Passion.

Soule.

Lord, wherefore didst thou wash thy Disciples feet?

Christ. To teach thee how thou shouldest prepare thy selfe to come to my Supper.

Ioh. 13, 14

S. Lord, why wouldest thou wash them thy selfe?

C. To teach thee humility, if thou wilt be my Disciple.

Lu. 22, 27

S. Lord, wherefore didst thou before thy death institute thy last Supper?

C. That thou mightest the better remember my death, and be assured that all the merits thereof are thine.

Ioh. 14, 2

S. Lord, wherefore wouldest thou goe to such a place, where Iudas knew to finde thee?

C. That thou mightest know that I went as willingly to suffer for

for thy sinne, as ever thou wentest to any place to commit a sinne.

S. Lord, wherefore wouldst thou begin thy Passion in a Garden?

Ioh, 18, 1.

C. Because that in a Garden thy sinne tooke first beginning.

Gen. 3. 3.

S. Lord wherefore did thy three select Disciples fall so fast asleepe, when thou beganst to fall into thy agony?

Ma. 26, 40

C. To shew, that I alone wrought the worke of thy Redemption.

Esa, 63, 1.

S. Lord, why were there so many plots and snares layd for thee?

Mat. 26, 6
Psa. 9, 23

C. That I might make thee to escape all the snares of thy ghostly hunter.

S. Lord, why wouldst thou suffer Judas (betraying thee) to kisse thee?

Ma. 26, 40
G. 3, 4, 5

C. That by enduring the words of dissembling lipps, I might there begin to expiate sinne, where Satan first brought it into the world.

S. Lord, why wouldst thou be sold for 30 pices of silver?

Mat. 2, 3,

C. That I might free thee from perpetuall bondage.

S. Lord

Mat. 26. 39

Heb. 5. 7,

S. Lord, why didst thou pray with such strong crying and tears?

C. That I might quench the fury of Gods Justice, which was so fiercely kindled against thee.

Luk. 22,

44.

S. Lord, why wast thou so afraid, and cast into such an Agony?

C. That suffering the wrath due to thy sinnes, thou mightest become more secure in thy death, and find more comfort in thy crosses.

Mat. 26,

19, 41, 44

Gal. 3, 13

S. Lord, wherefore didst thou pray so oft, and so earnestly, that the cup might passe from thee?

C. That thou mightest perceive the honour of that curse and wrath, which being due to thy sinnes, I was then to drink, and endure for thee.

S. Lord, wherefore didst thou after thy will, submit thy will to the will of thy Father?

C. To teach thee what thou shouldest doe in all thy afflictions, and how willingly thou shouldest yeeld to beare with patience that Crosse which thou seest to come from the just hand of thy heavenly Father.

S. Lord,

S. Lord, wherefore didst thou sweat
such drops of water and blood?

Luke 22,
44.

C. That I might cleanse thee
from thy stains and bloody spots.

S. Lord, why wouldest thou be ta-
ken, when thou mightest have escaped
thine enemies?

Luke 22,
54.

C. That thy spirituell enemies
should not take thee, and cast thee
into the prison of utter darknesse.

Mat, 5, 25
Mat, 22,
13.

S. Lord, wherefore wouldest thou
be forsaken of all thy Disciples?

Mat, 26,
56.

C. That I might recomend thee
unto God, of whom thou wast for-
saken for thy finnes.

S. Lord, wherefore wouldest thou
stand to be apprehended alone?

Ioh, 18, 8.

C. To shew thee that my love of
thy salvation was more than the
love of all my Disciples.

S. Lord, wherefore was the young
man caught by the Souldiers, and
stript of his linnen, who came out
of his bed, bearing the sturre at thy
apprehension, and leading to the high
Priest?

Mark, 14,
51, 52.

C. To shew their outrage in ap-
prehending mee, and my power in pre-

preserving out of their outrageous hands, all my Disciples, who otherwise had beene worse handled by them, than was that young man.

Mat. 25, 2

S. Lord, wherefore wouldest thou be bound?

C. That I might loose the cord of thine iniquities.

Mat. 25, 2

Mat. 25, 2

S. Lord, why wast thou deuyed Peter?

Lu. 22, 57

C. That I might confesse thee before my Father, and thou mightest learne, that there is no trust in man, and that salvation proceeds of my meere mercy.

Lu. 22, 50

Lu. 22, 50

S. Lord, wherefore wouldest thou bring Peter to repentance by the crowing of a Cock?

C. That none should despise the meanes which God hath appointed for their conversion, though they seeme never so meane.

Lu. 22, 61

S. Lord, wherefore didst thou at the Cock crowing turne and looke upon Peter?

C. Because thou mightest know, that without the help of my grace no meanes can turne a sinner unto God.

God

Q. When thou wast in office, how didst thou
him.

S. Lord, wherefore wast thou covered
with a purple robe?

Ioh. 19. 5.

C. That thou mightest perceive
that it was I that did away thy
scarlet sinners.

S. Lord, wherefore wouldst thou
be crowned with thornes?

Isa. 1. 8.

Mat. 27.

C. That by wearing thornes, the
first fruits of the curse, it might ap-
pear, that I which take away
the sin and curse of the world, and
crown thee with the crown of life
and glory.

19.

1 Pet. 5.

Apo. 2. 10.

S. Lord, why was a Reed put into
thine hand?

Mat. 27,

29.

C. That it might appear that I
came not to break the bruised Reed.

Mat. 12,

20.

S. Lord, wherefore wast thou
mocked of the Jews?

Mat. 27.

29.

C. That thou mightest insult
over divels, who otherwise would
have mocked thee, as the Philistines
did Sampson.

S. Lord, wherefore wouldst thou
have thy blessed face defiled with spit-
tle?

Iudg. 16.

15.

Mat. 26,

27.

G. g.

C. That

C. That I might cleanse thy face
from the shame of sinne.

Mat. 14. 1
65.

S. Wherefore Lord, were thine eyes
hood-winked with a veile?

C. That thy Spirituall blindness
being remooved, thou mightest
behold the face of my Father in
Heaven.

Ma. 27. 30
Ma. 27. 30

S. Lord, wherefore did they buffet
thee with fists, and beat thee with
staves?

C. That thou mightest be freed
from the strokes and tearings of in-
feruall fiends.

Ma. 27. 39

S. Lord, wherefore wouldst thou
be reviled?

C. That God might speake peace
unto thee by his Word and Spirit.

Joh. 19. 3.
Isa. 53. 2.
Ma. 13. 13
Ma. 27. 30
Ioh. 19. 1.

S. Lord, wherefore was thy face
disfigured with blowes and blood?

C. That thy face might shine
glorious as the Angels in heaven.

S. Lord, wherefore wouldst thou
be so cruelly scourged?

C. That thou mightest be freed
from the sting of conscience, and
whips of everlasting torments.

Ma. 14. 53

S. Lord, wherefore wouldst thou

be arraigned at Pilates barre?

C. That thou mightest at the last day be acquitted before my judgement seate.

S. Lord, wherefore wouldest thou be falsely accused?

C. That thou shouldest not be justly condemned.

S. Lord, wherefore wast thou turned over to be condemned by a strange Judge?

C. That thou being redeemed from the captivitie of a hellish Tyrant, mightest be restored to God, whose owne thou art by right.

S. Wherefore, O Christ, didst thou acknowledge, that Pilate had power over thee from above?

C. That Antichrist under pretence of being my Vicar, should not exalt himselfe above all Principalities and Powers.

S. Lord, why wouldest thou suffer thyselfe under Pontius Pilate, being a Roman President to Caesar of Rome?

C. To shew that the Cesarian and Pontifician politie of Rome

Gg 2

should

Luk. 23. 2.

Mat. 27. 2.

Ioh. 19. 11.

Tic. 3. 1.

Rom. 1. 31.

1 Pet. 2.

13. 14.

Luke. 23.

1, 2.

Iohn 19.

18, &c.

Note wel.

Apo. 11. 8.

& Apo. 17.

5, 6, 24.

should chiefly persecute my Church, and crucify me in my members.

Ioh, 19,

10.

S. But why Lord, woulddest thou be condemned?

C. That the Law being condemned in mee, thou mightest not be condemned by it.

Luk. 23.

24.

Rom. 8, 3.

Mat. 27,

24.

Ioh, 19, 6.

S. But why wast thou condemned, seeing nothing could be proved against thee?

C. That thou mightest know, that it was not for my fault, but for thine that I suffered.

Mat. 27.

23.

He, 13, 11

S. Lord wherefore wast thou made to suffer out of the City?

C. That I might bring thee to rest in the heavenly City.

Luke 23,

26.

Mat. 23.

31.

S. Lord, why didst thou compel Simon of Cyrene, carrying out of the field to carry thy Cross?

C. To shew the weakness wherunto the burden of thy sin brought mee: and what must be every Christian's cast, which goeth out of the field of this world, toward the heavenly Jerusalem.

S. Lord, why wast thou mystrip-

ped

put off thy Garments? Luke 23.

C. That thou mightest see how
I forsooke all to redeeme thee.

S. Lord, wherefore wouldest thou
be lift up upon a Crosse?

Luke 23:
33.

C. That I might lift thee up with
me to heaven.

S. Lord, wherefore didst thou hang
upon a cursed tree?

Luke 23:
33.

C. That I might satisfie for thy
sinne committed in eating the for-
bidden fruit of a tree.

Gen, 3, 3

S. Lord, wherefore wouldest thou
hang betwene two thieves.

C. That thou my deare soule,
mightest have place in the midst of
best my Angels.

S. Lord, wherefore were thy hands
and feete nayed to the Crosse?

Luke 23,
33.

C. To enlarge thy hands to doe
the workes of righteousnesse: and
to set thy feet at liberty, to walke
in the wayes of peace.

S. Lord, wherefore did they cruci-
fie thee in Golgotha, the place of dead
mens sculls?

Psa, 22,
26.
Iohn 20,
25.

C. To assure thee, that my death
is life unto the dead.

Mar, 27, 3

G g 3

S. Lord

Ioh. 19. 24.

S. Lord why did not the Souldiers divide thy seamelesse coate?

C. To shew that my Church is one, without rent of schisme.

Ma. 27. 34

S. Lord, wherefore didst thou taste vinegar and gall?

C. That thou mightest eat the bread of Angels, and drinke the water of life.

Ioh. 19. 30

Rom. 10.

2 Cor. 3.

13.

S. Lord, why saidst thou upon the Crosse, It is finished?

C. That thou mightest know, that by my death the Law was fulfilled, and thy redemption effected.

Ioh. 19. 14

S. Lord, why didst thou cry out upon the Crosse; My God, my God why hast thou forsaken me?

C. Lest thou being forsaken of God, shouldst have beene driven to cry in the paines of hell: Woe and alas for evermore.

Ma. 27. 45

S. Lord, wherefore was there such a generall darkenesse when thou didst suffer and cry out on the Crosse?

C. That thou mightest see an Image of those hellish paines which I suffered, to deliver thee from

from the endlesse paines of hell, and everlasting chaines of darknesse.

S. Lord, why wouldest thou have thine armes nailed abroad?

2 Pet. 2. 4.
Iude verſ
6.
Ioh. 19. 2.

O. That I might embrace thee more lovingly, my sweet Soule.

S. Lord, why did the Thief that never wrought good before, obtaine Paradise upon ſo ſhort repentance?

Lu. 23. 43.

C. That thou maiſt ſee the power of my death, to forgive them that repent, that no ſinner needs deſpaire.

S. Lord, why did not the other thief which hanged as neere thee, obtaine the like mercy?

Lu. 23. 44.

C. Be cauſe I leave whom I will, to harden themſelves in their lewdneſſe, to deſtruction: that all ſhould feare, and none preſume.

Rom. 9. 18
22.

S. Lord, wherefore didſt thou cry with ſuch a lowd and ſtronge voyce in yeelding up the ghoſt?

Ma. 26. 50

C. That it might appeare that no man tooke my life from me, but that I laid it downe of my ſelfe.

Ioh. 10. 18

S. Lord, wherefore didſt thou commend thy ſoule into thy Fathers hands?

Lu. 23. 46

Koh. 13, 1.

C. To teach thee what thou shouldst doe, being to depart this life.

Mat. 27, 51.

S. Lord, wherefore did the vails of the Temple rend in twaine at thy death?

C. To shew that the Levitical Law should be no longer a partition wall betweene Jewes and Gentiles: and that the way to heaven is now open to all beleevers.

Eph. 2, 14

Heb. 10,

19, 20.

Mat. 27,

51.

S. Lord, wherefore did the earthquake, and the Stones cleave at thy death?

C. For horraur to beare her Lord dying: and to upbraid the cruell hardnesse of sinners.

Exod. 13,

46.

Mat. 34.

1.

Zach. 12,

10.

S. Lord, wherefore did not the Souldiers breake thy legges, as they did the theeves who hanged at thy right and left hand?

C. That thou mightest know, that they had not power to doe any more unto me, then the Scripture had foretold that they should doe, and I should suffer to save thee.

Ioh. 20,

34.

S. Lord, wherefore was thy side opened with a Speare?

C. That

C. That thou mightest have a way to come neerer my heart.

S. Lord, wherefore ran there out of thy precious side blood and water?

C. To assure thee that I was slaine indeed, seeing my heart blood gushed out, and the water which compassed my heart, flowed forth after it; which once spilt, man must needs dye.

S. Lord, wherefore ran the blood first by* it selfe, and the water afterwards by it selfe out of thy blessed wound?

C. To assure thee of two things: First, that by my blood-shedding, Justification and Sanctification were effected, to save thee. Secondly, that my Spirit by the conscionable use of the Water in Baptisme, and blood of the Eucharist, will effect in thee righteousness and holiness; by which thou shalt glorifie me.

S. Lord, wherefore did the graves open at thy death?

C. To signifie that Death by my death, had now received his

Gg 5

deaths

John 19, 34

There is about mans

heart a skin cal-

led, Per-

cardum contain-

ing water which

cooles & moystens

the heart, lest it

should be scorched

with continuall

motion. This skin

once pierced, man

cannot live. Colum. A: 210m. l. 7 Herst-de nat. bum: 1. 2. ex. 80. 5. 1. loh. 6. Mat. 27,

deaths wound, and was overcome,

Ma. 27, 60 S. Lord, wherefore wouldst thou be buried?

C. That thy finnes might never rise up to judgement against thee.

Ma. 27, 56 S. Lord, wherefore wouldst thou be buried by two such honourable Senators as Nicodemus and Joseph of Arimathea?

C. That the truth of my death (the cause of thy life) might more evidently appeare unto all.

Ioh 19, 4. S. Lord, wherefore wast thou buried in a new Sepulchre, wherein was never man laid before?

C. That it might appeare, that I, and not another arose; and that by mine owne power, not by anothers vertue, like him who revived at the touching of Elisbaes bones.

2 Kin, 13. S. Lord, wherefore didst thou raise up thy body againe?

Mat, 28, C. That thou mayst be assured that thy finnes are discharged, and that thou art justified.

Rom 4, 35. S. Lord, wherefore did so many bodies of thy Saints (which slept) arise

rise at thy resurrection?

C. To give an assurance, that all the Saints shall arise, by the virtue of my resurrection at the last day,

Act, 17,
31.

S. Lord, what shall I render unto thee for all these benefits?

Psal, 116,
12.

C. Love thy Creator, and become a new creature.

Gal, 6, 17

*The Soules Soliloquie, ravished
in contemplation of the Pas-
sion of our Lord,*

WHAT hadst thou done O my sweete Saviour, and aye blessed Redeemer, that thou wast thus betrayed of Judas, sold of the Jewes, apprehended as a Malefactor, and led bound as a Lambe to the slaughter? What evill hadst thou committed, that thou shouldest be thus openly arraigned, accused falsely, and unjustly condemned before Annas and Caiaphas, the Jewish Priests, at the Judgment seat of Pilate the Romane President?

What

What was thine offence? or to whom didst thou ever *wrong*? that thou shouldst bee thus pitifully *scourged* with whips, *crowned* with thornes, *scoffed* with flouts, *reviled* with words, *buffeted* with fists, and *beaten* with itaves? O Lord, what didst thou deserve, to have thy blessed face *spat* upon, & *covered* as it were with shame? to have thy garments *parted*, thy hands and feete *nayled* to the Crosse? To bee *lifted* up upon the cursed Tree, to be *crucified* among Theeves, and made to *taste* Gall & Vineger: and in thy deadly extremity, to endure such a sea of Gods *wrath*, that made thee to cry out, as if thou hadst beene forsaken of God thy Father? yea, to have thy innocent heart *pierced* with a cruell speare, and thy precious bloud to be *spilt* out before thy blessed *mothers* eies? Sweet Saviour, how much wast thou *tormented* to endure all this, seeing I am so much *amazed* but to thinke upon it! I enquire for thine offence, but I can finde none
in

in thee; no, not so much as guile
to have become found in thy mouth.
Thine enemies are challenged, and
none of them dare rebuke thee of
sinne; thine accusers (that are sub-
orned) agree not in their witness;
the Judge that condemnes thee, o-
penly cleareth thine Innocency: his
Wife sends him word, that she was
warned in a dream that thou wast
a just man; and therefore he should
take heed of doing injustice unto
thee. The Centurion that executed
thee, confesseth thee of a truth, to be
both a just man, and the very Sonne
of God. The thief that hanged with
thee, justifieth thee: that thou hast
done nothing amisse. What is the
cause then, O Lord, of this thy cruel
Ignominy, passion and death? I, O
Lord, I am the cause of these thy
sorowes: my sinnes wrought thy
shame, mine iniquities are the occasi-
on of thy injuries. I have commit-
ted the fault, and thou art plagued
for the offence: I am guilty, & thou
art arraigned: I committed the sin,
and thou sufferedst the death. I have
done

done the *crime*, and thou hangest on the *Crosse*. Oh the deepenesse of Gods love! Oh the wonderfull disposition of heavenly *grace*! Oh the unmeasurable measure of divine *mercy*! The *wicked* transgresseth, & the *just* is punished: the *guilty* is let escape, & the *innocent* is arraigned: the *malefactor* is acquitted, and the *harmlesse* condemned: what the *evil man* deserveth, the *good man* suffereth: the *servant* doth the *fault*, the *master* endures the *strokes*. What shall I say? *Man* sinneth, & his *Saviour* dyeth. O *Sonne of God*! Who can sufficiently expresse thy *love*? or commend thy *pitty*? or extoll thy *praise*? I was *proud*, & thou art *humbled*; I was *disobedient*, and thou becamest *obedient*; I did eate the *forbidden fruit*, and thou didst hang on the *curst tree*; I played the *glutton*, and thou didst *fast*. *Evill concupiscence* drew me to eate the *pleasant Apple*, and perfect *charity* led thee to drinke of the *bitter cup*: I assayed the *sweetnesse* of the *fruit*, and thou didst taste the *bitternesse*

ternesse of the gall. Foolish Eve
smiled when I laughed: but blessed
Mary wept, when thy heart bled
and dyed. O my God! here I see thy
goodnesse, and my badnesse; thy ju-
stice and my injustice; the impiety
of my flesh, and the piety of thy na-
ture. And now, O blessed Lord,
that thou hast endured all this for
my sake, *What shall I render unto*
thee for all thy benefits bestowed up-
on mee a sinnefull soule? Indeed
Lord, I acknowledge, that I owe
thee already for my *Creation* more
than I am able to pay; for I am in
that respect bound, with all my
powers and affections to love & to
adore thee. If I owed *my selfe* un-
to thee for giving me *my selfe* in
my creation; what shall I now ren-
der unto thee, for giving *thy selfe* for
me to so cruell a death, to procure
my *Redemption*? Great was the be-
nefit, that thou wouldst create me
of nothing; but what tongue can
sufficiently expresse the greatnes of
this grace, that thou didst redeeme
me with so deare a price, whē I was
worse

worse than nothing? Surely O Lord, if I cannot pay the thanks which I owe thee, (and who can pay thee, who bestowest thy *graces* without either respect of *merit*, or regard of *measure*?) it is the abundance of thy blessings that makes me such a *bankrupt*; that I am so farre unable to pay the *principal*, that I cannot possibly pay so much as the *interest* of thy love.

But, O my Lord, thou knowest, that since the losse of thine Image (by the fall of my first unhappy Parents) I cannot love thee with all my might, and my minde, as I should: therefore as thou didst first cast thy love upon me, when I was a *Child of wrath*, and a lump of the lost & condemned world, so now, I beseech thee, shedde abroad thy love by thy spirit through all my faculties and affections; that though I can never pay thee in that *measure* of love which thou hast deserved; yet I may endeavour to repay thee in such a *manner*, as thou vouchsafest to accept in
mercy:

mercy: that I may in truth of heart love my Neighbour for thy sake, and love thee above all, for thine owne sake. Let nothing bee pleasant unto mee, but that which is pleasing unto thee. And sweete Saviour, suffer mee never to be lost or cast away, whom thou hast bought so dearly with thine owne most precious Blood. O Lord, let mee never forget thine infinite love, and this unspeakeable benefit of my redemption: without which, it had beene better for me never to have beene, than to have any being.

And seeing that thou hast vouchsafed mee the assistance of thy holy Spirit; suffer mee, O heavenly Father, who art the Father of Spirits, in the mediation of thy Sonne, to speake a few words in the eares of my Lord. If thou, O Father, despisest mee for mine iniquities, as I have deserved; yet be mercifull unto mee for the merits of thy Sonne, who hath suffered so much for mee. What if thou
seest

seest nothing in mee but *miserie*, which might moove *anger* and *passion*? Yet behold the *merits* of thy Sonne, and thou shalt see enough to moove thee to *mercie* and *compassion*. Behold the *mysterie* of his Incarnation, and remit the *miserie* of my transgression. And as oft as the *wounds* of thy Sonne appeare in thy sight; Oh, let the *woes* of my finnes be hid from thy *presence*. As oft as the *rednesse* of his blood glisters in thine eyes: Oh, let the *guiltinesse* of my finnes be blotted out of thy *Booke*. The *wantonnesse* of my flesh provoked thee unto *wrath*; Oh, let the *chastitie* of his flesh perswade thee unto *mercy*: that as my flesh seduced mee to sinne, so his flesh may reduce mee unto thy *favour*. My *disobedience* hath deserved a great revenge, but his *obedience* merits a greater weight of *mercy*: for what can man deserve to suffer, which, *God made man*, cannot merit to have forgiven? When I consider the *greatnesse* of thy passion; then doe I
see

see the true sense of that saying: that
Jesus Christ came into the world to
save the chiefest sinners. Darest
thou then, O Kaine, say that thy
sins are greater than may bee for-
given? Thou liest like a Murderer.
The mercies of one Christ, are able
to forgive a whole world of Kains, if
they will believe and repent. The
sins of all sinners are finite, the
mercies of God are infinite: There-
fore, O Father, for the bitter death
and bloody passion sake, which thy
Sonne Jesus Christ hath suffered for
mee, and I have now remembered
unto thee, pardon and forgive thou
unto me all my sins, and deliver
mee from the curse and vengeance
which they have justly deserved:
and through his merits, make me,
O Lord, a partaker of thy mercy.
It is thy mercy that I so earnestly
knock for: Neither shall mine im-
portunity cease to call and knock
with the man that would borrow
the loaves, untill thou arise and
open unto mee thy Gates of
Grace. And if thou wilt not
bestow

bestow on mee the *heaven*; yet, O Lord, deny mee not the *grace* of thy mercy, and those shall suffice thy hungry hand-maide.

And seeing thou requirest nothing for all thy *benefits*, but that I love thee in the truth of my inward heart; (whereof a new Creature is the truest outward testimony) and that it is as easie for thee to make mee a new Creature, as to bid me to be such: Create in me, O Christ, a new heart, and renew in me a right spirit: and then thou shalt see how (mortifying old Adam and his corrupt lusts) I will serve thee, as thy new Creature, in a new life, after a new way, with a new tongue, and new manners, with new words, and new workes, to the glory of thy Name, and the winning of other sinnefull soules unto thy Faith by my devout example.

Keep me for ever, O my Saviour, from the torments of Hell, and tyrannie of the Devill. And when I am to depart this life, send thy Holy Angels to carry mee, as they

they did the soule of *Lazarus*, into
thy Kingdome. Receive me then
into thy most joyfull *Paradise*,
which thou didst promise unto the
penitent *theife*, which at his last
gaspe upon the Crosse, so devoutly
begged thy mercy and admission
into thy Kingdome. Grant this, O
Christ, for thine owne *names sake*,
to whom (as it is most due) I as-
cribe all glory and honour,
praise and dominion,
both now and for
ever, *Amen*.

FINIS.
